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Ludus Cobentrix

OR

The Plaie called Corpus Christi

COTTON MS. VESPASIAN D. VIII.

EARLY ENGLISH TEXT SOCIETY

Extra Series, No. CXX.

1922 (*for* 1917)

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BY FREDERICK HALL

PREFACE

12/12/52
THE *Ludus Coventrice*, unlike the other extant mystery cycles, is not connected with the trade guilds of a town, and the nature and purpose of this collection have been recognized as a problem of special interest. Investigation has been hampered by the fact that the only edition of the plays (J. O. Halliwell, printed for the Shakespeare Society, 1841), though admirably accurate as to the text, obscures, by changes in arrangement and numbering, certain significant features of the MS. It was therefore desirable that the MS. should be re-edited in order that the bibliographical factors of the problem should be clear.

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The plays have, moreover, in themselves some claim to be made more accessible. They illustrate the advance in dramatic representation that was taking place in the fifteenth century. Plays like Nos. 18 and 20 (*Adoration of the Magi* and *Massacre of the Innocents*, with the *Death of Herod*), or No. 24 (*The Woman taken in Adultery*), indicate an improvement in the art of the religious drama; passages like the satiric address of Demon to the audience, p. 225, indicate a widening of its range. The *Passion* plays, which differ from those of the other cycles in being acted, not on a sequence of pageants in procession, but on a standing group, show for this reason more attempt at construction; and there are suggestions here and in some of the other plays of specially effective acting (cf. *Introduction*, p. lvi). In the stage directions of

these *Passion* plays (cf. p. 267 and p. 273) we have the most graphic picture of a fifteenth-century performance that has come down to us.

The title *Ludus Coventriæ* has been retained partly because it has been associated with these plays since the first cataloguing of the MS. by Richard James; but partly also because there is, in the opinion of the present editor, some ground for thinking that the title was used generically by James, and has therefore some importance in the history of the drama (cf. *Introduction*, p. xl).

This edition was begun in 1913, and marks of protracted and intermittent work are, I fear, obvious. My thanks are due to Sir Israel Gollancz for constant encouragement, and to the Oxford University Press for much consideration and assistance. I am indebted to my colleague Miss G. D. Willcock for help in compiling the glossary.

K. S. BLOCK.

ROYAL HOLLOWAY COLLEGE.

March, 1922.

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ERRATA

Some lines in the second Passion play between lines 985 and 1035, and again between lines 1295 and 1355, are wrongly numbered. The total number of lines in the play is correctly given.

INTRODUCTION

THE MS. Vespasian D. viii of the Cotton Collection in the British Museum is a small thick volume containing 225 leaves Description of MS. $8'' \times 5\frac{1}{2}''$. In the process of binding the leaves have all been cut down and remounted, and their breadth varies slightly: folios 91 and 92, containing the opening of the *Magi* play, are noticeably narrower than the rest.

A modern hand has numbered the folios. The reverse sides Pagina-
tion. are numbered by tens only, 9^v, 19^v . . . 49^v being numbered 10, 20 . . . 50; 60^v, 70^v . . . 110^v, 60, 70 . . . 110; 121^v, 131^v . . . 161^v, 120, 130 . . . 160; 172^v, 182^v . . . 212^v, 170, 180 . . . 210; and 223^v, 220.

The lettering of the quires, A to W, is of about the same date. Quires. In four cases the original catchwords remain: on fo. 40^v, the last page of quire B; on fo. 148^v, the last page of quire N; on fo. 179^v, the last page of quire S; on fo. 189^v, the last page of quire T. In other cases the quire letters correspond with a change of paper.

Seven different kinds of paper are found in this MS. Paper. Quires A and B (ff. 1-40^v) consist of paper of the *Bunch of Grapes* watermark (*Les Filigranes*, C. M. Briquet, Paris 1907, No. 3055). Quires C to M (ff. 41-135^v), with the exception of quire E (ff. 51 and 52) and of the interpolated folios 95, 96, and 112, consist of paper of the *YHS in a Sun* watermark (*Les Filigranes*, No. 9477). The interpolated quire E has the *Pitcher*¹ watermark of the *pot d'étain* type (*Les Filigranes*, No. 12498 or 12501), not found, according to M. Briquet, before the last decade of the fifteenth century. The interpolated folios 95, 96 have the *Hand* watermark of the gloved type marked with a 3 on the palm and surmounted by a pentagon.² Unfortunately not enough of the

¹ *Mind, Will and Understanding* in the Macro MS. is written on paper bearing a *Pot* watermark. E.E.T.S., E.S. xci, p. xxx.

² The three plays in the Digby MS., *The Conversion of St. Paul*, *The*

lower part of the mark on fo. 95 remains to make it clear whether the wrist is laced. No example exactly corresponding with this mark is given by M. Briquet. It belongs to the general class described by him as *Main aux quatre doigts serrés, le pouce seul écarté*. Of the subdivision *lacée au poignet*, M. Briquet gives 1526 as the date of the earliest example known to him. If the lines which can just be discerned across the gauntlet could be taken as lacing, these folios, according to the evidence of the handwriting, would be earlier. Fo. 112, also an interpolation, has no watermark, but the wire lines correspond with those of folios 95, 96. Quire N (ff. 136-48^v), with the exception of fo. 143, and quires P, Q, R (ff. 152-63^v), have the *Bull's Head* watermark (*Les Filigranes*, No. 14184). Folio 143 has no watermark, but the wire lines correspond with those of the *Bunch of Grapes* or of the *YHS* watermark. Quire O (ff. 149-51^v) has the *Bunch of Grapes* watermark. Quires S and T (ff. 164-89^v), with the exception of folios 184 and 185, have the *Two Crossed Keys* watermark (*Les Filigranes*, No. 3887). Folios 184 and 185 have again unfortunately no watermark, but the wire lines are not those of the *Two Crossed Keys* paper, but correspond with those of the paper having the *Bunch of Keys* or the *YHS* watermark. Quires V and W (ff. 190-225), with the exception of folios 213-22, have the *YHS* watermark. The interpolated folios containing the play of the *Assumption* have the *Two-Wheeled Cart* watermark (*Les Filigranes*, No. 3528).

Besides these seven watermarks in the MS. itself, another—a shield bearing a crook—is found on the fly-leaf on which Dr. James, Sir Robert Cotton's first librarian, has written a note of the contents. Only a small portion is shown, and it does not correspond exactly with any of M. Briquet's examples. It comes nearest to what he describes as *La crosse de Bâle dans un écu*, a sixteenth-century mark. Paper of apparently the same watermark is used for part (ff. 31-107) of the 1621 catalogue of the Cottonian library.

Evidence
of composi-

This variety in the actual material of the MS. corresponds

Massacre, and *Mind, Will and Understanding*, are written on paper bearing different forms of the *Gloved Hand* watermark, but none exactly corresponding with that in the Vesp. D. viii. MS. The paper of *Mankind* in the Macro MS. has a *Gloved Hand* watermark. Cf. E.E.T.S., E.S. xci, p. xxviii.

in an interesting way with differences and discrepancies in the plays themselves, and throws light on the process of compilation. Some of the interpolations, folios 51 and 52, 95 and 96 and 112, are in a different handwriting from the body of the MS. and are later additions to the collection, in the case of 95 and 96 and 112 certainly, in the case of 51 and 52 possibly, replacing original material; and the play of the *Assumption*, though part of the set made up by the original compiler of this MS., is also in a different handwriting.

In the case, however, of fo. 143 and quire O, and of folios 184 and 185, the handwriting is the same as that of the quires N, P, Q, R and S, T in which they are interpolated, and the added passages indicate the methods of the compiler.

The quires N, P, Q, R contain a separate group of plays, those that are described later in Contemplacio's Speech (fo. 165) as having been *shewyd the last zere*; the subject-matter is complete without fo. 143 or quire O, and the interpolation of these gives rise to duplication. From a cancelled speech in the MS. at the bottom of fo. 142 it is clear that fo. 144 originally followed on fo. 142, and the insertion of fo. 143 (containing the incident of fetching the ass and the foal) leads to a duplication of the passage beginning *ffrendys be-holde*, which occurs again on fo. 145^v, and to some inconsistency in the movements of Peter and John who 'abyden styлле' and yet advance towards Jerusalem. Again, a cancelled stage direction at the bottom of fo. 148^v, the last page of quire N, shows that quire P originally followed on. The episode of Mary Magdalen in quire O (like that of the ass and the foal on fo. 143) is not mentioned in the proclamation, and the insertion of quire O leads to a duplication of the disciples' questioning of the Saviour as to the traitor (cf. fo. 150 and fo. 155^v). A blank folio follows the last play of the group and the remainder of quire R is filled in with the Doctors' prologue—an entirely disconnected passage. Moreover, besides being of different paper from the rest of the MS. the quires N, P, Q, R show, as will be seen, certain slight differences in writing and rubrication.

The quires S and T offer some similarity in that here again we have traces of a set of plays which were acted separately; and from the appearance of fo. 164, the first of quire S, it would

tion of MS
as to
method of
compila-
tion.

seem that we have also part of a separate small MS. bound up to make the series. But the case is more complicated; the interpolated folios 184 and 185 could not be removed, for the last of the Seven Words comes on fo. 184 and the speech of Anima Christi is continued from fo. 185 to fo. 186; and there is no break at the end of quire T. The writer or compiler of the set of plays beginning in the S quire clearly had in his mind at starting a set corresponding with the first *Passion* plays of the N, P, Q, R quires: 'we intendyn to procede þe matere þat we lefte þe last ȝere. . . . Now wold we procede how he was browth þan | be-forn annas and cayphas . and syth be-forn pylate | and so forth in his passyon . how mekely he toke it for man'; but this second group of *Passion* plays does not come to any definite end, the action being continuous until the end of the *Appearance to Mary Magdalen* play on fo. 201, the middle of quire U. The MS., however, affords some traces of the original plan; there is evidence of a change of purpose at the close of the Crucifixion scene, and it can be deduced with some certainty that the original end of the *Passion* sequel was discarded to make room for the material on folios 183^v, 184, 184^v, 185, 185^v, and 186, and that the *Senturyo's* speech on fo. 186^v belongs to a separate *Burial and Resurrection* play now dovetailed on. A change in the colour of the ink suggests that the scribe paused at the line: *heloy . heloy . lamazabathany* (fo. 183^v). The writing also becomes smaller with the next line, and, at the bottom of the folio, is cramped as if to fit in more than was allowed for. It appears from slight indications in handwriting and ink as if the scribe went on from the line mentioned to fo. 186^v: *Senturyo. A now trewly telle weyl I kan*; and that later he returned and filled up the remainder of fo. 183^v, continuing on fo. 186 and fitting in the interpolated folios. That the material on the interpolated folios and fo. 186, though dovetailed in, is itself an interpolation is proved by the discrepancies it involves: Mary having passed into the Temple (fo. 185 interpolated) is yet at the foot of the Cross to receive her son's body (fo. 188); the Centurion makes his speech, recognizing the Crucified as the Son of God, twice (fo. 186 and fo. 186^v), and Nicodemus seems to make a double entry (fo. 186 and fo. 188). Additional evidence from the MS. of disturbance at this point is the change in the

pointing; the mid-line point, having been fairly abundant in the preceding folios of the T quire, ceases after fo. 183^v. No instance of borrowing from *The Northern Passion*, otherwise so marked a feature of this group, occurs in this interpolated portion.¹ The MS. throws no additional light on the correspondence of change of paper and change of material at the junction of the T and U quires. Though there is no break in the action here the changes of metre, of the form of Pilate's name from Pylat to Pilatus, and of English for Latin stage directions,² the cessation of reminiscences of *The Northern Passion*,¹ as well as the double *exeunt* of the knights (fo. 189^v, last of T, fo. 190, first of V), point to the use of different material, but the scribe appears to have gone on continuously. Quire T is half the size of quire S.

The bulk of the MS. is the work of one scribe, probably of the third quarter of the fifteenth century. The date 1468 is written at the close of the *Purification* play on fo. 100^v, but this play is an interpolation, and it is possible that the date is specially connected with it rather than with the compilation.

The writing varies considerably, but the variations are better accounted for as due to parts of the MS. having been written at different times than as due to change of scribe. The system or rather want of system in the use of capital letters remains the same—the preferential use of the capital forms of *t* and *n* at the beginning of lines, the arbitrary use of *ff* and *f*, and of *A* and *a*, and the sporadic use of capital forms of *e* and *r*.

The most noticeable variation is found in the quires N, P, Q, R, where the writing is more angular and altogether rougher and less shapely. Exceptionally large capitals appear throughout these quires, and a few specially tall letters in the top lines. The scribe also more often writes *pe* instead of *pe* than elsewhere in the MS. The writing remains irregular, though less so, in quires S and T—that in the interpolated folios 184, 185, as in the interpolated fo. 143 in quire N, being noticeably firmer.

¹ Cf. *The Northern Passion*, edited F. A. Foster, Ph.D., E.E.T.S. 147, Part II, pp. 90–5.

² In quires S and T 56 English stage directions, 12 Latin, two of the latter on the interpolated folios; in quires V and W (excluding *Assumption* play) 2 English, 21 Latin. It may be noted that English and Latin stage directions are mingled in the latter part of the Digby MS. *Mary Magdalen* play.

It recovers its earlier form in quire V. There are minor irregularities in the earlier quires. It is sometimes much more cramped than at others, and once, on the other hand—folios 61–6, the end of quire F—it assumes a larger and more widely spaced form. The genealogies filling the bottoms of some of the folios (ff. 16^v et seq., 21 et seq., 37) and the Psalms and Canticles quoted in the *Mary in the Temple* and *Visit to Elizabeth* plays are in liturgical script; the notes on the five Annas (fo. 37^v) and on the April Calendar (fo. 74^v) are in an ornamental book-hand.

Additions.

There are three other handwritings to be found in the MS. : (1) that of the interpolated quire E (ff. 51, 52) containing the conversation between Joseph and his kinsmen in the *Betrothal of Mary* play; (2) that of the interpolated folios 95, 96 in the *Magi* play, and of the interpolated fo. 112 containing the opening of the *Baptism* play; (3) that of the *Assumption* play.¹ The first is a rough cursive hand of the close of the century decidedly later than that of the body of the MS. This writer uses the full *th* form, and neither the *þ* nor the *ȝ* appears in this passage. The second is also a cursive hand, but of a less untidy character. Halliwell speaks of it as 'a more recent hand', and this writer was, as will be seen, at work as a corrector of the MS. after its compilation; but the opinion of authorities is that the hand cannot be said to belong to a later type than the original scribe's. This writer uses the *þ* (in the later *y* form) and the full *th* form in about the same proportion as the chief scribe; like him he uses the *ȝ* in the word *ȝe*, but he uses the forms *you* and *your* where the other invariably uses *ȝow* (*ȝou*) and *ȝour*. This writer uses a curious form of final *s*.

The third hand was also thought by Halliwell to be later, but is now also assigned to the same period as the chief hand. It is of a different character, more cursive and less clear. This writer uses many fewer contractions than the other contributors to the MS. He does not use the *ȝ* at all; the only time it occurs

¹ Miss Swenson (*An Enquiry into the Composition of the Ludus Coventriæ*, University of Minnesota, Studies in Language and Literature) finds two other hands in the Prologue of the Doctors and the Prologue of Contemplacio in the *Passion* play respectively. The slight variation is better accounted for as suggested above.

in the play (fo. 217^v)—*That ze schuld ben absent*—it comes in a line which was omitted, and written in the margin apparently in the hand of the chief scribe of the MS. He uses as a rule the full *th* form, but four examples of the *þ* (written *y*) are found. Fo. 217^v *þu* (*thou*), fo. 219^v *þi*, fo. 220^v *þowth* (*thought*), fo. 221 *þi*. In this play (fo. 218) occurs the only example, in the MS. proper, of the *þ* in the older form, the two other examples occurring in the notes of some later reviser (fo. 144^v, fo. 145).

The MS. has also been worked over by other hands. Corrections other than those of the original scribe are found scattered in many plays, and range from the alteration of a letter to the rewriting of two or three consecutive lines. The most important are to be found in the *Shepherd*, the *Magi*, the *Harrowing*, and the *Three Maries* plays, on folios 88^v, 89, 89^v, 93, 93^v, 97, 101, and 185^v, 191^v, 192, 197^v, 198. These appear all to be in the hand of the scribe of folios 95, 96, and 112.

Those in the *Shepherd* and *Magi* plays appear to be changes for the purpose of removing archaic or dialectal (Northern) words, phrases, or forms: *selkowth* > *mervelus*, *shene* > *bryght*, *carpynge* > *spekyng*, *barne* > *child*, *bale* > *sorow*, *buske* > *go*, *tholyn* > *suffyr*, *myrke* > *thyke*; a line is altered (fo. 89) so that *þat hattyht* (*that is called*) may be read as *that hateth*, and *xaln* is altered to *xalle*. The phrases erased and written over in Herod's ranting speech (ff. 93, 93^v) are for the most part indecipherable, but the alterations that can be read in this passage suggest that they would all fall under the same heading: *paphawk* > *paddok*, *shaftys* > *sperys*. The corrections in the *Harrowing* play consist of indications of additions to the text; they take the form of references to fresh characters not found in the play as it stands—*anima latronis* (fo. 185^v), *þe devylle*, *anima caym* (fo. 191^v, fo. 192)—and the manner of the reference—and *þan Cayme xalle sey his spech* (fo. 192)—suggests that the reviser is drawing on some other fuller version of the play known to the users of the MS. The revision in the *Three Maries* play consists in the substitution of eight new lines for four lines in the speech of Mary Magdalen and four in the speech of Mary Jacobi—the whole forming a continuous passage—announcing the resurrection to Peter and John. The purpose of the alteration is to harmonize the

account of the resurrection, which in the original follows the narrative of St. Mark (that accepted by Tatian) and represents an angel as announcing the Resurrection to the women, with the version given by St. Matthew, according to which the women see the risen Lord himself before they meet the disciples. A few corrections have been made in the text for the same purpose, as if the marginal rewriting of the lines were a second thought.

A few added marginal stage directions appear also to be in the hand of this reviser: *go homwardys* (fo. 102), various *Incipit hic*, *nota hic* (ff. 189, 189^v), and it is possible that some of the slighter corrections found singly here and there are due to him. Many of these consist of one word written above the line or over the original word in the text, and some even of the addition or change of a letter. In such cases it is impossible to form a definite opinion as to the handwriting, but a comparison of one or two typical letters leads to the conclusion that most of these corrections are not from the hand of the scribe of folios 95, 96, 112, nor from that of the scribe of fo. 51. They occur singly in the following plays: *Cain and Abel*, *Mary in the Temple*, *The Trial of Joseph and Mary*, *The Birth*, *The Purification*; three are found in the *Salutation and Conception* play, ten in the *Disputation*, nine in the *Lazarus* play. They consist partly of the insertion of omitted words, partly of changes of apparently archaic or dialectal forms: thus, *beth* (imperative) > *be* (fo. 43^v), *evy* > *hery* (fo. 135 and fo. 110^v), *dede* > *dyde* (fo. 134), *fende* > *fynde* (fo. 98^v), *glathe* > *gladd* (fo. 134^v), *thei* > *they* (fo. 135), *perysche* (pierce) > *pers* (fo. 107^v), *blysse* > *comfort* (fo. 110^v); *ffor syknes and sorwe* (fo. 58^v) is changed to *bothe eve and morewe* to avoid an identical rhyme. Some of the corrections show a misunderstanding of the original: the line *A mayd milke haue never man dyde se* is 'corrected' by the deletion of *haue* and the addition of the possessive *is* to *mayd*.

There are also a few added stage directions in different hands, e.g. *here goth he his way*, written against the speech of quartus consolator and nuncius in the *Lazarus* play (fo. 129). Once or twice names of characters about to appear are roughly written in the margin, e.g. *pastores* in the *Barrenness of Anna* play (fo. 39^v). This is perhaps the explanation of the mysterious *Vade Worlych* which is obviously written with some purpose

on fo. 206^v and again on fo. 207, where the meeting of Luke and Cleophas with the other disciples occurs.

Of special interest are two notes on fo. 144^v and fo. 145: *here entrith þe fyrst prophete*, and *here entrith þe parte of þe ij^{de} prophete*. No prophets appear in this play (*The Entry into Jerusalem*), and these notes again suggest a reference to another version of the play, or perhaps rather the use of this play in another combination than that of this compilation. A note on fo. 196 opposite the stage directions at the beginning of the *Three Maries* play, apparently in the hand of the scribe of folios 95, 96, 112—*finem 1^a die* · *Nota*—seems also to refer to a division of the performance of some group of the plays.

The corrections of the scribe are made generally in black and red ink. Letters or words marked with deleting dot and cancelling strokes are almost always crossed through in red ink. Some of the corrections of the MS. by the original scribe are important for the light they throw on the compilation of the MS. The insertion of a line in the *Assumption* play has already been noticed (p. xvii). If this is accepted as in the hand of the chief scribe it clinches all the other arguments in favour of that play's having formed part of the original compilation, not indeed as conceived by the composer of the prologue but as carried out in the present MS. Mr. Gayley in his *Plays of our Forefathers* (1908) assigns this play to a date later than 1482, on the ground that it is based on Caxton's translation of the *Legenda aurea*—'practically', he says, 'a transcription from it'. But a comparison of the play with Caxton's translation and the original Latin, so far from giving any evidence in support of this view, proves that the writer of the play used the Latin and not the translation. The only instances of verbal coincidence are found in the translation by both writers of *ammirabile et magnum by grete and merueylous*, where both words and order may be fairly said to be inevitable, and of *vasculum vite* by *vessel of lyf*, which again could not easily be avoided. Moreover, in two instances passages of the original Latin not translated by Caxton are used in the play of the *Assumption*.¹

Particularly significant are the corrections of the numbers

¹ See Note A.

Correc-
tions of the
scribe.

1. Of the
*Assump-
tion* play.

[Evidence
as to date
of the
*Assump-
tion* play.]

2. Of the
numbering

of the
pageants
in the
Proclama-
tion.

assigned to the pageants in the Proclamation (ff. 2^v, 3, 3^v, 4). These, being in figures, cannot be positively attributed to a certain hand, but the intimate connexion of the alterations with certain features in the arrangement of the subject-matter, and, in one case, the rubrication of the correction are sufficient evidence that they were made by the original scribe. It is, moreover, to be noted that for the first ten pageants and originally for the one now numbered xii, i.e. *Joseph's Return*, the numbers were given in words; for the pageants now x and xi and from the one now numbered xiv to the end Roman figures were used. This change of system indicates a break in the compilation, and the use of the word 'hellenthe' for the *Joseph's Return* pageant connects it with the original scheme. The corrections affect the plays *Mary's Betrothal*, *The Salutation and Conception*, *Joseph's Return*, *The Trial of Joseph and Mary*, *The Birth of Christ*, *The Shepherds*. These were originally numbered: *Mary's Betrothal*, pageants 8 and 9; *The Salutation and Conception*, pageant 10; *Joseph's Return*, pageant 11; *The Trial of Joseph and Mary*, pageant 12; *The Birth*, pageant 13; *The Shepherds*, pageant 14. In the renumbering both the *Betrothal* pageants are numbered 10, *The Salutation and Conception* 11, *Joseph's Return* 12, *The Trial* 14, *The Birth* 15, *The Shepherds* 16. The numbers 8, 9, 13 are thus left for the plays of *The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth*, which actually fill those places in the compilation. But the additional stanzas necessary for the Proclamation were never written, and the correction of the numbering of the pageants was not carried beyond the *Shepherds* play, with the result that the numbers 15 and 16 are duplicated.

This renumbering affects the group of plays on the Virgin Mary—the first *Contemplacio* group, which has long been recognized by critics as forming a separate whole; and it suggests what there is much evidence to confirm, that the compiler is here combining two series of plays, one consisting of the *Betrothal*, *Salutation and Conception*, and *Return of Joseph*, as announced in the Proclamation, the other consisting of the *Conception of Mary*, *Mary in the Temple*, *Betrothal*, *Salutation and Conception*, and *Visit to Elizabeth*, as announced in the prologue of *Contemplacio*.

This matere here mad . is of þe modyr of mercy
 how be joachym and anne . was here concepcion
 Sythe offred into þe temple . compiled breffly
 than maryed to joseph . and so folwyng þe salutacion
 metyng with Elizabeth . and þer with a conclusyon.

Evidence in support of this is found in certain indications in the arrangement of the plays in the MS., in discrepancies between the *Betrothal* and *Salutation and Conception* plays and the descriptions of them in the Proclamation, and in inconsistencies and incongruities—marks of imperfect amalgamation—in the plays themselves.

That the group of Mary plays from *The Conception of Mary* to *The Trial of Joseph and Mary* is not homogeneous is apparent upon examination. The *Return of Joseph* and the *Trial* plays differ in tone from the others, and they form no part of the Proclamation of *Contemplacio*. A suggestion that the *Return of Joseph* is an interpolation between the *Salutation and Conception* and the *Visit to Elizabeth* plays can be found in the cancelled stage direction at the close of the *Salutation and Conception* play: *And þan Mary seyth*, which would lead on to the *Visit to Elizabeth* play in which Mary is the first speaker, but not to the *Return of Joseph* play, which begins with a dialogue between Joseph and Susanna. In the *Protevangelion of St. James*, and in Tatian's *Diatessaron*, the visit to Elizabeth follows at once on the *Salutation and Conception*, and Joseph's suspicions are only subsequently aroused, and this order is followed in the *Meditationes* of Bonaventura and in Lydgate's *Lyf of oure Lady*.

Again, though the *Betrothal* play does not appear exactly in the form in which it is described in the Proclamation, where two pageants (and three stanzas) are assigned to it, there are significant discrepancies between it and the *Contemplacio* plays which precede and follow. In the *Mary in the Temple* play the Virgin is represented as left by her parents at the Temple and dwelling there. This also seems to be implied in the speech of *Contemplacio* at the close: *Lo sofreynes here 3e haue seyn | in þe temple of oure ladyes presentacion | she was nevyr occupyed in thyngys veyn | but Euyr besy in holy ocupacyon*. In Bonaventura's narrative, as in the *Protevangelion* and *Nativity of Mary* gospel, Mary is said to have lived in the Temple from her 3rd to her

14th year. At the opening of the *Betrothal* play, however, Mary is living at home with her parents, and this is the situation conveyed in the words of the Proclamation: *Than Joachym and anne so mylde | bei brynge forthe mary þat blyssyd chylde*. The speech of *Contemplacio* referred to, which appears to introduce the *Betrothal* play, is separated from it in the MS. by a blank folio, and the play begins on a fresh quire (D), which indicates at least a pause—possibly some reconsideration—in the process of compilation. And the name of the bishop Abysakar in the opening stage direction of the *Betrothal* play (fo. 49) represents rather the Abizachar of the *Trial* (fo. 76) and the Abyacar of the Proclamation (fo. 2v) than the Ysakar of the *Conception of Mary* and the *Mary in the Temple* plays.¹

There are in this play (*The Betrothal*) two interpolated passages in the metre of the preceding *Contemplacio* plays, one of them introducing a character *Minister* not otherwise found in the *Betrothal* play, who appears in the *Mary in the Temple* play. These passages appear to have been fitted in from the rejected *Betrothal* play of the *Contemplacio* series.

On the other hand, the *Salutation and Conception* play is not the play that was in the mind of the writer of the Proclamation, which evidently dealt simply with Gabriel's annunciation. No *parlement of hefne* is mentioned, and special reference is made to the overhearing of Gabriel's speech by the three maidens who dwelt with the Virgin. These maidens are mentioned in the pageant of the *Betrothal* play, and they appear in that and—two of them—in the *Return of Joseph* play, but they do not appear in the *Salutation and Conception* play.

It is not, however, clear that the *Salutation and Conception* play formed part of the original *Contemplacio* series. The *parlement of hefne* is first announced at the end of the second *Contemplacio* play before the *Betrothal* which, as has been seen, does not

¹ Both these names are connected with the Mary story in the pseudo gospels. Abiathar, Abiacar, Isacar, Zacharias appear in different versions of these gospels as the names of the high priest of the Temple during Mary's youth. Isaschar is in one version given as the name of the high priest who rejected Joachym. In some versions a distinction appears to be made between Abiathar sacerdos, who seeks Mary in marriage for his son, and Isacar pontifex, who presides at her *Betrothal*. This distinction is observed by Lydgate in his *Lyf of oure Lady*.

belong to the series. In *Contemplacio's* first prologue a simple annunciation play only is implied in the line: *Than maryed to joseph · and so folwyng þe salutacion.* This becomes in the later announcement:

The parlement of hefne sone xal ȝe se
And how goddys sone come man xal he
And how þe salutacion aftere xal be.

The *Salutation and Conception* play is again closely connected—in that they are both based on Bonaventura's *Meditationes Vitæ Christi*¹—with the *Purification* play—a play not included in the Proclamation, manifestly an interpolation where it occurs, and the play to which the date 1468 is affixed. Dr. Greg in his *Bibliographical and Textual Problems of the English Miracle Cycles* calls attention to the use in the *Purification* play and in certain passages in the *Return of Joseph* play of a metre not found elsewhere in the collection as evidence of borrowing from an independent source. This source is fairly certainly that from which the *Salutation and Conception*, though not in this metre,² is drawn. The *Salutation and Conception* play as we have it would therefore be the result of a further revision of the amalgamated series of Mary

¹ The connexion of the *Ludus Coventriæ* with Bonaventura's *Meditationes* was early pointed out by Hone in his *Ancient Mysteries*, and Halliwell gives the reference to the *Speculum Vitæ Christi* in his note on the *Salutation and Conception* play. The subject has been treated more recently by Mr. S. B. Hemingway in his *English Nativity Plays*, Yale Studies, No. 38. An examination of the borrowing shows that the writer had recourse to Nicholas Love's version of the *Meditationes*, *The Mirrour of the Blessed Lyf of Jesus Christ*. Not only do words and phrases used by Love in translating occur, but, in one or two cases, phrases or even sentences from Love, for which there is no equivalent in the original. [See Note B.]

² Though the different metres in these plays, as has been seen by most critics, undoubtedly give a clue to the stages of revision or sources of compilation, it must be premised that a different metre need not necessarily imply a different stage or source. Some of the writers engaged on these plays were not without power of changing their numbers to suit their theme (cf. the drowsy measures in the *Magi* and the *Resurrection* scenes, the couplet dialogue in the *Trial* scenes), and the changes from one stanza to another (e.g. in the *Magi* and *Shepherd* plays, or in the second *Passion* group, where the change from short to long octaves seems due to a natural movement towards a more emphatic style) may serve an artistic purpose. And on the other hand the 13-lined prologue stanza does not appear to be always of the same type and may not therefore always represent the same stage or source.

plays whereby the *Salutation and Conception* play based on Bonaventura's work was substituted for both alternatives, that of the Proclamation and that of *Contemplacio's* first prologue.

The *Visit to Elizabeth* belongs clearly to the *Contemplacio* series, but there is a curious confusion at the close of this play which suggests revision. As the play ends at present Joseph and Mary are first said to depart, and later Mary is spoken of as remaining with Elizabeth till the birth of John. An alternative ending is, however, suggested. In place of Joseph's speech beginning *Of 3our dissesse thynkys no greff*, a note at the bottom of the folio offers 'si placet' a continuation of Elizabeth's speech: *come I pray 3ow specialy | I-wys 3e Are welcome mary | ffor þis comfortabelest comynge good god gramercy*, followed by *Contemplacio* as the name of the next speaker. By the adoption of this version all reference to the departure of Joseph and Mary would disappear. It would seem as if the play originally ended with the first and last stanzas of *Contemplacio's* speech, and that the remainder of this speech (which gives Mary's continued abode with Elizabeth) was intended only to be used as part of the alternative ending. In these additional stanzas the writer appears again to be drawing on Nicholas Love,¹ so that here also we have a trace of this further revision.

On the whole it does not appear rash to conclude that the theory suggested by the renumbering of the pageants is established²: namely, that the compiler is here grafting the plays of the 'Contemplacio series'—*The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth* with a *Disponsacion* or *Betrothal* and a *Salutation and Conception* play not used, plays of an ecclesiastical character based at least in part on the *Legenda aurea*,—on to another series of Mary plays described in the Proclamation—*The Betrothal*, *Return of Joseph*, *Trial of Joseph and Mary*, *Birth of Christ*, with a *Salutation and Conception* not used, plays of a simpler and more popular character based directly, as will be shown,² on the pseudo gospel of Matthew³; and that a later revision or

¹ Cf. Note B.

² For additional evidence see p. xxvi and pp. xlv to xlviii.

³ In both the *Pseudo-Matthaei evangelium de ortu Beatæ Mariæ* and the *Historia de nativitate Mariæ* versions of Mary's story the visit to Elizabeth is omitted.

alteration of purpose led to the substitution of a more elaborate *Salutation and Conception* and to some additions, based on Bonaventura's *Meditationes Vitæ Christi*.

Red ink is used in this MS. (1) for the numbers of the plays and the numbers of the Commandments in the *Moses* play; (2) for paragraph signs marking stanza divisions, looped lines enclosing names of speakers, lines under stage directions, for a few miscellaneous signs— \hat{m} (ff. 10^v and 16 marking stage directions, fo. 177^v marking a couplet), σ in quires S and T (ff. 168^v–79 and 183^v) and the *Assumption* play to mark couplets, \mathfrak{V} on fo. 185^v and in the *Assumption* play to mark Latin versicles; (3) for the division of two lines written in one to save space here and there when a short perpendicular stroke is made over two similar black strokes or over the point ; (4) for corrections; (5) for initial capitals for most of the plays, the Commandments, the Psalms in the *Mary in the Temple* play, and a few scattered instances here and there, and for one marginal genealogy (fo. 37^v), and finally red strokes are given to the initial letters of a selection of the first words in the lines of each stanza.¹

The rubrication is of a rough character; the initial capitals are ungainly, and the various signs and underlinings, &c., are roughly and carelessly made. An exception is found in the *Doctors' Prologue* standing, as has been shown, by itself, preceded and followed by blank folios. Here each stanza has a shapely red capital, and the lines connecting the rhymes, which elsewhere in the MS. with one exception are black, are here neatly drawn in red. The red initial capitals of the Psalms and versicles in the *Mary in the Temple* and *Visit to Elizabeth* plays (for which liturgical script is used) are also done with more care.

With the exception of the interpolated folios 51, 52, 95, 96, 112, which are unrubricated, all the MS. is rubricated on the same general plan. There are, however, slight variations which seem, like those in the handwriting, to indicate rather that the work was done in different portions at intervals than that another hand was employed. Thus in this, as in the

¹ In this edition all such rubricated letters are printed as capitals as this enables the variation in rubrication, which is more significant than the variation in use of capital forms, to be noted.

writing, quires N, P, Q, R show more carelessness. A more sloping stroke is used for marking the initial letters of the lines, and whereas elsewhere in the MS. three or four of the more important words seem to be picked out, in these quires there are many pages in which every word (*ands* included) has a stroke.

The lines dividing the speeches of the different characters and the lines joining the rhymes (with the exception noted above) are black. In quires N, P, Q, R, and S and T, α in black ink stands before stage directions.

Pointing.

One or two instances of the use of the point in the line [for emphasis or for clearness, to mark an antithesis, or to separate two similar words, or to mark an internal rhyme]—(*hevyn and Erth · foulle and best* (fo. 12), *what ze xal sey · whan þat ze cum* (fo. 223^v), *Ofte zoughe is fflowthe with · with sueche vexacion* (fo. 44^v), *þat I haue wretyn · wretyn it is* (fo. 183^v), *And þat he is now · I knowe wel how* (fo. 188)—can be found in most of the plays; [but in certain plays or parts of plays the use of the mid-line point becomes more frequent.] In a few passages of a specially declamatory character it is used systematically; such passages are the detached *Doctors' Prologue* (ff. 163, 163^v), the *Prologue of the Demon* (which has a specially varied assortment of stops), and that of *John the Baptist*, and the first speech of Annas in the opening *Passion* play (ff. 136-9), Peter's address to the inhabitants of Jerusalem (fo. 143^v), and *Contemplacio's Prologue* (fo. 165). In others, though quite irregular, it still occurs with too great frequency to be considered accidental, and the variations correspond with other differences which indicate the use of material from two sources.

The first passage in the collection in which the pointing becomes noticeable is the episode of Lamech in the *Noah* play (ff. 23, 23^v, 24).¹ This episode is not mentioned in the Proclamation, and may be accepted as an addition to the *Noah* play. The mid-line point next becomes abundant in the group of Mary plays, and here the variations in its use support the division of this group already suggested on other grounds. Pointing occurs to a significant extent in the *Conception of*

¹ The metre of the latter part of the *Noah* play is the same as the metre of this passage, yet the pointing is confined to the Lamech passage.

Mary, the *Mary in the Temple*, the *Salutation and Conception*, and the *Visit to Elizabeth* plays, i. e. the *Contemplacio* group. It is only used in one passage in the *Betrothal* play (fo. 53), and then for the special purpose of marking internal rhymes. It does not occur in the *Return of Joseph* or *Trial of Joseph and Mary* plays. In the *Birth* play again, as in the *Noah* play, the variation in the pointing corresponds with an addition to the original. The only part of the *Birth* play in which pointing occurs with any regularity is the opening episode of the cherry-tree, which is not mentioned in the Proclamation. Of the remaining plays of the first part of the collection the *Purification* alone shows traces of systematic pointing. This play is not included in the Proclamation, and is an obvious interpolation breaking the continuity of the *Magi* and *Massacre of the Innocents* plays. In this play, as verbal reminiscences prove, the writer is again drawing from Bonaventura's *Meditationes* as in parts of the first *Contemplacio* group. It is in the *Passion* plays that most use is made of the mid-line point. Quire N opens, as has been shown, with seven pages (ff. 136-9) in which all the lines are so divided, and though this regularity is not kept up, the point continues to be fairly abundant throughout this quire. The second *Passion* group begins also with systematic pointing in the speech of *Contemplacio*, and the pointing is better maintained than in the former group, continuing to be a marked feature up to the interpolated folio 184, where it ceases abruptly, not being resumed in the remaining folios of quire T, i. e. not in the *Harrowing*, *Burial*, and *Resurrection* plays. The bearing of this on the question of the composition of the S and T quires has been pointed out.¹

Of special significance as throwing light on the problem of the connexion of the Proclamation and the collection is the numbering of the plays. This is done in bold red figures in the right-hand margin—in the case of 29 only the number stands at the top of the page—by the original rubricator. The erasure and rewriting of one of the red-lettered names of the apostles at the opening of the *Pentecost* play (fo. 212) in order to leave room for the number disposes of doubt on this point. The numbers 4, 5, and 7 have the earlier Arabic form, which they changed in the course of the

Number-
ing of the
plays.

¹ Cf p. xv.

fifteenth century, and the earlier form is also used in the numbering of the Commandments. The numbers run from 1 to 42 with a duplication of 10, which is written against the closing speech of *Contemplacio* in the *Mary in the Temple* play and against the opening speech of Abysakar in the *Betrothal* play,¹ and with the omission of 17 and 22.

The latter number belongs to the *Baptism* play, and it is not found in the MS. because the original folio containing the opening has been removed at some period subsequent to the compilation to make room for the interpolated folio 112. The omission of 17 is less easy to account for. It occurs in the following sequence: *The Shepherds* play 16, *The Magi* play 18, *The Purification* play 19, *The Massacre of the Innocents* play 20. An erased 1 before the 2 of the 20 in the number of the *Massacre* play is probably connected with the irregularity. It is possible that the compiler's first intention was to put the *Purification* play—which, as has been said, is clearly an interpolation—between the *Shepherds* and the *Magi* plays, the alternative—which he finally chose—being to break up very awkwardly by its insertion the continuous action of the *Magi* and *Massacre* plays. In Tatian's *Diatessaron* the *Purification* comes between the visit of the *Shepherds* and of the *Magi* and in the pseudo gospel, *de Nativitate Mariæ et de infantia salvatoris*, the *Purification* precedes the visit of the *Magi*. The order chosen by the compiler is that followed by Bonaventura and Lydgate. There is now only one blank page between the *Shepherds* and *Magi* plays, but there may originally have been two folios corresponding with those removed to make room for the interpolated folios 95 and 96. The correspondence of watermarks in this quire supports this.

The significance of the numbering, however, chiefly appears in the two parts of the *Passion* plays and the *Resurrection* and *Harrowing* plays. Here the rubricator in his numbering, like the writer of the Proclamation in his enumeration of the pageants, is apparently dividing an action, continuous and for practical acting purposes indivisible, into separate sections. It has been held that the Proclamation was written for a pro-

¹ This is also evidence that the numbering was done in connexion with the compilation.

cessional performance,¹ and the form suggests this, the pageants being described as if they would come forward in order. But a closer examination shows that, in some cases at least, the writer must have had in his mind a group of pageants that could be used simultaneously—that he had in fact a standing and not a processional play in his mind. Pageants 15, 16, and 17 form such a group, and pageants 27 and 29, with the coming and going of Pilate's wife, and pageants 31 and 33 (MS. 23), with the descent and return of *Anima Christi*, could not have been presented successively in a sequence of pageants.² But the writer of the Proclamation divides the various episodes between the pageants to form a series more or less corresponding with the usual *Corpus Christi* cycle, and in this the numberer agrees with him. The disregard of the structure of the plays in the numbering is best illustrated by the numbers 28 and 30. No. 28 (fo. 158), dividing the *Betrayal* from the *Last Supper*, is placed after a stage direction which comes in the middle of a speech, so that the speech is actually divided between the two plays. No. 30 (fo. 169^v), dividing the *Trial before Caiaphas* from the *Trial before Pilate*, is placed against Caiaphas's words to the messenger after the episode of the Denial of Peter, and is followed by the coming and going of the messenger and the episode of Judas's return of the money to Caiaphas and Annas, all of which forms part of the action of the preceding play.

That the rubricator had the Proclamation in mind in numbering the plays seems likely in itself. It is supported by the partial correction of the Proclamation, and additional evidence may be found in the numbering of the sections 33–5 (ff. 185, 186, 191). The unequal and arbitrary division of the continuous action of the *Burial*, *Harrowing*, and *Resurrection* plays as it is divided by these numbers in the MS. (33, the descent of *Anima Christi*—six stanzas only; 34, the burial and the setting of the sepulchre guard; 35, the return of *Anima*

¹ Prof. Hardin Craig's article in the *Athenaeum*, Aug. 16, 1913.

² The opening of the *Visit of Elizabeth* with the stage direction *Et sic transient circa placeam* and the speech of *Contemplacio* to occupy the time of the supposed journey of 'myles two and ffyfty' marks a play belonging to a standing group. Note also the phrase *locum interludii* in the stage directions (fo. 23).

Christi with the delivered souls, the appearance to the Virgin, the awakening of the soldiers and the making of the compact between them and Pilate, Annas, and Caiaphas) would seem clearly to be made to indicate as far as possible the correspondence of the plays with the Proclamation.

Evidence
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The close connexion between the numbering and the Proclamation has been hitherto disguised by the alterations made in the former by Halliwell in his edition of the MS. By making the second play begin after instead of before the creation of man, by giving the preliminary matter of the two groups of *Passion* plays, which is not included in the Proclamation, as separate plays—*The Council of the Jews* and *King Herod*, by making a separate play of Pilate's wife's dream, and by making a more convenient division of the *Burial*, *Resurrection*, and *Harrowing* plays—moving No. 35 so as to include the setting of the guard with the Harrowing instead of with the Burial—by all these rearrangements Halliwell disturbs the agreement of the numbering and the Proclamation; and this has led to the opinion that there is more discrepancy between the Proclamation and the compilation as we have it than is in fact the case.¹

Most instances of non-correspondence between the two can be shown to be accompanied in the MS. by indications of interpolation or substitution which suggest an explanation. The first instance is the omission in the Proclamation of any mention of the Lamech episode in the description of the fourth pageant, and it has been shown that this bears signs of being an addition to the original *Noah* play. The next discrepancies are found in connexion with the first group of *Contemplacio* plays (Nos. 8–13), and these have been shown to be due to the amalgamation of a new series of Mary plays with those described in the Proclamation and some revision of this amalgamation; and with this is connected the insertion into the middle of the *Magi-Massacre* play of the *Purification* play, which is also (like Nos. viii, ix, xiii) not included in the Proclamation—a play from the same source, Love's version of the *Meditationes Vitæ Christi*, as parts of the *Contemplacio* group.

¹ Miss Swenson in her *Enquiry into the Composition of the Ludus Coventrie* makes a strong case for the close connexion of the Proclamation and the *Ludus Coventrie* as we have it.

The omission from the Proclamation of the preliminary matter of the two *Passion* groups is explained by the fact that the compiler seems here to have abandoned his plan of arranging a cycle of separate plays and to have incorporated two sets of plays on the *Passion* which lay to his hand as they had been used for separate yearly performances, using apparently copies already made. With regard to the first *Passion* play the series used corresponds fairly with the Proclamation; the incidents of the ass and the foal and of Mary Magdalen and the box of ointment, which are not mentioned in the Proclamation, are, as has been shown, interpolations in the MS. The Proclamation itself is, however, disturbed at this point, and the use, for the first time, of one stanza for two pageants suggests that the compiler is reconsidering his plan. With the second *Passion* play the divergence is marked. Here there are discrepancies which seem to be fundamental between the Proclamation and the plays.

As regards the preceding portion of the MS., what the MS. shows to be due to interpolation or addition or revision is either absent from the Proclamation or added in manifest revision. The writer had, if not a cycle already in existence, at least a collection of plays or groups of plays ready for compilation in his mind. At this point, however, the plays diverge from the Proclamation; the material of the S and T quires belongs to a different version of the Trial and Death than that described in the Proclamation, and it is material that the MS. shows to be due to interpolation—the descent from the Cross of *Anima Christi*—that corresponds with the Proclamation. The Trial, according to the Proclamation, is before Annas, Caiaphas, and Pilate only; no mention is made of Herod, who does not appear in the *Contemplacio* prologue either. The preliminary scene with Herod can be dispensed with, but the subsequent examination before Herod is an integral part of the action; and the pageants 27 and 28 represent a different treatment of the incidents of the Trial from that of the play. According to the Proclamation the three thieves appear in the first trial before Pilate, at which Pilate's wife is also present, and the remorse and death of Judas has a pageant to itself; in the play the three thieves and Pilate's wife appear in the second scene with Pilate, and the Judas incident occupies only eight lines with two stage

directions. There is no mention in the Proclamation of the Veronica incident, and the Proclamation puts the Longeus episode before the descent of *Anima Christi*—i. e. at the close of the Crucifixion as in the York, Towneley, and Chester cycles—instead of after it, at the beginning of the Burial scene, as it stands in the play. On the other hand, the material which the evidence of the MS. shows to be interpolation on folios 183^v–6—the removal of the Virgin by John and the descent of *Anima Christi*—corresponds with the descriptions of pageants 30 and 31 in the Proclamation. With the setting of the sepulchre guards the divergence comes to an end. This coincides with the beginning of a new quire (U), where the metre changes to that used for the interpolated portions on ff. 183^v et seq., and there are, as has been seen, various indications of change of material.

The discrepancies in the case of the *Ascension* and *Pentecost* plays are accompanied by obvious signs of haste and incompleteness in the compilation. The *Ascension* play, to which only the latter part of a stanza is allotted in the Proclamation, breaks off short after the speech of the first of the two angels announced in the Proclamation and given in the stage direction, and the incident of the choice of Matthias, not mentioned in the Proclamation, follows briefly treated. A gap is left in the MS. after the angel's speech, and the speech proposing the choice of Judas's successor is left without any name of speaker. Similarly the *Pentecost* play, a single folio, is manifestly a fragment. The omission of the *Assumption* play from the Proclamation is accounted for by its being, as the MS. shows, an interpolation.

In all cases, therefore, except in the second *Passion* group in the S and T quires, the variation of Proclamation and text is accompanied by some sign of disturbance in the text or, in the case of the first *Passion* group and the *Ascension* play, in the Proclamation.

The general evidence of the various features of the MS. that have been examined shows that the collection contains parts or the whole of four separate groups: (1) the composite *Contemplacio* group (viii to xiii); (2) the first *Passion* group (xxvi to xxviii); (3) the second *Passion* group (xxix to xxxii), dovetailed on by means of the *Descent into Hell* (xxxiii), of different style, to

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a *Burial* play (xxxiv) of similar style, which in its turn is joined (p. 314, beginning of U quire) to a (4) *Resurrection and Harrowing* play connected in style with xxxiii and forming a group with the *Three Maries* and, as it stands in the compilation, with the *Mary Magdalen* play. An examination of the text gives two¹ more groups showing that (5) the first three plays (*Creation, Fall, and Cain and Abel*) and (6) the *Visit of the Magi* and *Massacre of the Innocents* and *Death of Herod* (xviii and xx) form respectively continuous sets, diction and metre connecting also the *Shepherds* play with the latter suite.² There are also two interpolated separate plays: *The Purification* and *The Assumption*.

The evidence as to the composition of the series to be drawn from the characteristics of the MS. is complicated and often ambiguous, but the following points emerge:

1. MS. Vesp. D. viii is the compiler's book, not a transcript of another MS.
2. It contains a collection of plays made according to a plan which was subject to alteration as it proceeded.
3. Some of the plays and groups of plays had had a separate existence, having been acted as separate plays or groups.
4. One portion of the MS. certainly, and probably two, quires N, P, Q, R, and quires S, T, have also had a separate existence.

In support of 3, besides the evidence already adduced, may be noted the preservation of their distinctive character by the groups in the series, by the *Contemplacio* group, and especially by the two *Passion* groups the stage directions of which are conspicuously different from any others in the collection; the variety of the headings of the single plays—*introitus* (ff. 20^v, 25^v, 31), *modo de . . .* (ff. 106, 212), *hic incipit . . .* (ff. 127^v, 201, 210, 223^v), *hic intrabit pagetum de . . .* (fo. 75); the conclusion of the *Disputation* play addressed to *All þat hath herd þis consummacion of þis pagent* as to the audience of a separate performance, and to a less extent the sermon-like conclusions of the *Temptation*

¹ Or three—the *Baptism* and *Temptation* plays might be taken as continuous.

² The general use of stock alliterative phrases makes the evidence to be drawn from diction unreliable, but the following phrases which occur both in the *Shepherds* and *Magi* plays are sufficiently individual to be allowed to count: 'his (þat) bryght blood'; 'in (by) a bestys bynne'; 'Heyl blome on bedde'; and 'To þe blosme upon his bedde'.

and the *Woman taken in Adultery* plays; and the fact that—as the modernizing revision of certain plays, the added stage directions (e. g. p. 327), and the worn condition of the *Magi* portion of the MS. show—certain plays continued to be so acted.

5. The compiler had command of other versions of plays or groups of plays from which he drew.

The evidence for this is mainly to be deduced from the variation of the plays from the description of them in the Proclamation, chiefly in the first *Contemplacio* group and in the two *Passion* groups, but it is supported by the fact that the later users of the MS. obviously had access to such other versions (cf. the references in the later hand in the *Harrowing* play to *anima latronis*, fo. 185^v, to extra speeches of the devil and of *anima caym*), and by the presence in the MS. of the detached *Doctors' Prologue* written on a blank folio at the end of quire R. This introduces characters not found together in any play or group of plays in this collection—the eleven apostles, John the Baptist, and St. Paul, who only appears in the *Assumption* play. It would seem to be part of another group in the possession of the performers of the *Passion* groups, copied for convenience on a blank sheet of the MS. of the latter. So the allusion to the 1st and 2nd prophets in notes (pp. 240-1) appears to refer to some other combination of plays than that of the text.

The evidence of the MS. supports the view that a compiler is putting together parts to make a whole rather than the view suggested by Dr. Foster (*Northern Passion*, E.E.T.S. 147, p. 99) that a reviser has separated a whole into groups, though he drew apparently on a cycle—or the remains of a cycle—of plays in thirteen-lined stanzas as well as on single plays and on groups of plays. To unravel the tissue of compilation and revision in these plays demands a full study of literary and linguistic characteristics. The examination of the MS. affords no conclusive evidence on such questions, but it gives much to support the theory that the MS. represents a selection from the repertory of a body of ecclesiastical actors. As Dr. Smith says: 'Videntur olim coram populo sive ad instruendum sive ad placendum a *Fratribus mendicantibus* repraesentata.' Nor does the evidence from the MS. throw clear light on the question of the identity

of the compiler with any of the writers or revisers of the plays, but some inferences can be drawn.

The relation of the plays to the Proclamation shows, as has been said, that the Proclamation was composed in its present form in close connexion with the compiling of this series. The relation is particularly interesting at the point of divergence in the second *Passion* group. Here the interpolated portion (ff. 184, 185, 186) in the text corresponds with the Proclamation, from which the rest of the text diverges, and that with regard to a feature—the division into two scenes of the Harrowing—that is peculiar to this treatment of the theme. The inference suggests itself that the compiler was himself the writer of this link passage, which again is connected with the latter part of the *Resurrection* play and through that, by the evidence of metre and more elusive evidence of diction, with the *Magi* plays. The conclusion to be drawn from this agrees with that of Mr. Greg (*Problems of English Miracle Cycles*) in that it associates the composition of the *rime couée* portions of the cycle with the process of compilation. Dr. Greg postulates a further over-working by the writer of the *Contemplacio* prologues and possibly of the long octave plays and passages, who would therefore be the actual compiler of the Vesp. D. viii MS. But there is evidence¹ that the long octave *Contemplacio* plays underwent a further revision by a writer drawing on Bonaventura's *Meditationes Vitæ Christi*, to whom, as well as the *Salutation and Conception*, the *Purification* play² must be attributed. Now it would appear unlikely, had this reviser been the compiler, that the *Purification* play should not be mentioned in the Proclamation, and that the description of the *Salutation and Conception* in the Proclamation should not have been made to refer to the compiler's own work. The theory that the writer of the *rime couée* parts, with which the corresponding passages in the Proclamation agree closely, is the compiler seems to present the stronger case. This writer draws also on Bonaventura,³ and both revisions are probably connected with the compilation.

This MS. has known the turn of fortune described by Robert Hegge, its first recorded owner, when after the invention of

2. Compiler.

alia.

¹ Cf. pp. xxi to xxv; xlv, xlvii.

² It is to this play that the date 1468 is attached.

³ Cf. p. xlix.

printing 'old MSS. were stright bequeath'd to the Moths: and pigeons and Jack daws became the only students in church libraries'¹; and many of its blank pages have been used for idle scribbling—attempts at copying the MS. writing, signatures, stray phrases, mostly in sixteenth-century hands. It would appear that it fell early into irreverent schoolboy hands, for some of the scribbled copying of lines of the text seems to be rather rough contemporary work than later imitation of an older script. The first or last line of a folio is often imitated, and in one instance a passage of some length has been carelessly and roughly copied on the blank page opposite (fo. 201). A jumble of ill-formed Greek and fancy letters on fo. 119^v with what appear to be notes on a fraction sum on the opposite folio suggests the hand of a schoolboy. The names that occur among these scribblings are Wylliam Dere (91^v, 136), Polerd (91^v), Hollond, Johan & Hary (151^v, 152^v, 153^v, 155^v), H Kinge the yownger (111^v), John Hasychem (91^v), and on the same page (91^v) 'John Taylphott of parish Bedonson' with the motto 'wee that will not when we paie [*sic*] when we would we shall find (? or saie) nay'. The oddness of the personal name throws doubt on that of the parish, and no record of a parish of Bedonson has been found.

By a coincidence that is possibly nothing more the names William Kinge the younger his booke 1656, John King his brother and John Holland of Brabant occur among the scribblings in the Chester plays (MS. Add. 10305, ff. 55 and 111); the motto quoted above is also found (fo. 124) in a four-lined form, of which, however, unfortunately the first line is missing.

Of a different character are the two signatures of R. Hegge, Dunelmensis, the title of the plays, and some annotations of the original scribe. The first signature comes on fo. 10 above the opening of the first play. It consisted of the full name Robert Hegge, Dunelmensis, written in large Roman hand, but, having been cut away with the margin, the Christian name is now indecipherable. The second, on fo. 164, the outside sheet of the S and T quires, is more elaborate. At the top of the page in Roman type is written: 'In nomine Dei. Amen'; in the middle of the page, in a slender cursive hand, 'ego R. H.

¹ *The Legend of St. Cuthbert*, by R. Hegge.

Dunelmensis possideo'; and immediately beneath, οὐ κτηῆσις¹ ἀλλὰ χορῆσις.

The title 'The plaie called Corpus Christi' in a small Elizabethan hand stands at the top of fo. 1 above the speech of the first vexillator. Mr. Hemingway in his *English Nativity Plays* speaks of this title as being in Hegge's handwriting, but this is not so. It is writing of an earlier and altogether different type.

The notes forming part of the original MS. consist of three genealogies, of Adam to Noah (ff. 16^v et seq.), of Noah to Abraham (ff. 21 et seq.), of the Virgin Mary (fo. 37); the measurements of Noah's ark (fo. 24); a list of the five Annas of scriptural importance (fo. 37^v) and three dates of the ecclesiastical calendar (fo. 74^v). The genealogies are in liturgical script, the note on the dates and on the Annas in smaller bookhand, and the genealogies are handsomely rubricated, one part of that of Mary being entirely in red. These marginal additions give support to the conclusion to be drawn from the general characteristics of the compilation, that it is of ecclesiastical and not of civic origin.

The MS. forms part of the Cottonian collection. It is not included in the 1621 catalogue of the collection (MS. Harl. 6018), and is supposed to have been acquired in 1629 by Sir Robert Bruce Cotton's first librarian, Richard James, on the death in that year at Oxford of Robert Hegge, a member of James's own college, Corpus Christi, in whose possession it had been. Richard James became Sir Robert Cotton's librarian before 1628² and a number of letters exist (MS. Cott. Julius C. III, ff. 212, 214, 217, 219) written by him to his patron from Oxford—unfortunately undated as to the year but clearly belonging to this period—referring to transactions in books, coins, and other rarities. The note on the fly-leaf of the MS. giving the contents is in James's handwriting. The MS. is included in the 1696 catalogue of the Cotton collection drawn up by Dr. Thomas Smith.

The problem of the *Ludus Coventriæ* begins with James's note on the fly-leaf: 'Elenchus contentorum in hoc codice [Vespasian D. viii, added in a later hand] Contenta novi testamenti scenicè expressa et actitata olim per monachos sive fratres

¹ The word appears to have been first written κησις, and the *t* to have been inserted. The οὐ is written ξ, and the accents on κτησι and χορησις are omitted.

² *Dict. of Nat. Biog.*

mendicantes · vulgò dicitur hic liber Ludus Coventriæ · sive ludus corporis Christi · scribitur metris Anglicanis.'

The description of the contents is inaccurate in omitting the Old Testament plays,¹ and the connexion of the collection with Coventry is not supported by any evidence.

T. Smith.

In the description of the MS. in the catalogue drawn up by Dr. Thomas Smith in 1696 the reference to Coventry is omitted, and account is taken of the Old Testament material: 'Vespasianus D. viii. A collection of plays in old English metre, i.e. *Dramata sacra* in quibus exhibentur *historiæ veteris et N. Testamenti*, introductis quasi in scenam personis illic memoratis quas secum invicem colloquentes pro ingenio fingit Poeta. Videntur olim coram populo sive ad instruendum sive ad placendum à Fratribus mendicantibus repræsentata.'

W. Dugdale.

James's inscription had, however, in the meantime been accepted by Dugdale, and the passage in his *Antiquities of Warwickshire Illustrated*, in which he describes the Corpus Christi pageants of the Grey Friars of Coventry, referring to this MS. as giving the text of the performance, became the authority for many subsequent writers on the subject of these plays.² It runs as follows: 'Before the suppression of the Monasteries their City [i.e. Coventry] was very famous for the pageants that were play'd therein, upon Corpus Christi day; which occasioning very great confluence of people thither from far and near was of no small benefit thereto; which pageants being acted with mighty state and reverence by the friers of this house [i.e. the Grey Friars] had Theaters for several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the City for the better advantage of Spectators: And contain'd the story of the New Testament, composed into old English Rithme, as appeareth by an antient MS. ^p intituled Ludus Corporis Christi or Ludus Coventriæ [a note in the margin here gives the reference: "^p In bibl. Cotton. sub effigie Vesp.

¹ Is it possible that this mistake has any connexion with the fact that R. Hegge's second signature is found on a blank folio preceding the second *Passion* group which shows signs of having been at some time an outside leaf?

² Especially perhaps after the publication in 1722 of Stevens's additional volumes to Dugdale's *Monasticon Anglicanum* in which he prints the first five plays of Vesp. D. viii. Cf. Thomas Pennant, *Journey from Chester to London*, 1782, and 'Q' in *Gentleman's Magazine*, Feb. 1784.

D. 9" (so apparently by a slip¹ for viii)]. I have been told by some old people who in their younger days were eye-witnesses of these pageants so acted that the yearly confluence of people to see that show was extraordinary great.'²

The fact that Dugdale follows James in omitting the Old Testament plays shows that he had not examined the MS. Vesp. D. viii for himself. He appears to be accepting the description of the fly-leaf from which the words '*composed into old English Rithme*' seem to be translated. Thomas Sharp in his *Dissertation on the Coventry Mysteries*, 1825, was the first to point out that the Coventry civic cycle was distinct from the *Ludus Coventriæ* preserved in MS. Cott. Vesp. D. viii. The two surviving plays of this cycle and the information concerning it to be derived from Sharp's (and Halliwell's) extracts from MS. sources destroyed in the Birmingham Library fire in 1879, and from other Coventry civic records still preserved, are accessible in the E.E.T.S. edition of Prof. Hardin Craig, and it is now recognized that there is no connexion between *The plaie called Corpus Christi* and the Coventry civic cycle; and the comparison, where it is possible, notably between the two *Shepherds* plays or between the two *Disputation* plays, serves to bring out strongly the more ecclesiastical character of the present collection.

Thomas Sharp accepts Dugdale's attribution of the *Ludus Coventriæ* to the Grey Friars of Coventry on the general ground of his local knowledge. Later scholars have pointed out that the *old people* to whose reminiscences Dugdale refers—speaking evidently of information he has gathered as an adult, not of stories heard as a child—must have been recalling the civic pageants which were only finally 'laid down' in 1580,³ and not the performances of the Grey Friars whose house was dissolved in 1538. Sharp himself speaks somewhat dubiously of the evidence for the acting of the Grey Friars: '*a solitary mention in one MS. not older than the beginning of Charles I's reign of Henry VII's visit to the city in 1492 "to see the Plays acted by the Grey Friars"*'⁴; and this piece of evidence has lately been

¹ Unless this is again connected with the separate existence of the *Passion* plays.

² The *Antiquities of Warwickshire Illustrated*, &c., by William Dugdale, 1656.

³ Sharp, *Dissertation*, p. 12.

⁴ *Ibid.*, p. 5.

weakened if not destroyed by the discovery that in a compilation of the MS. annals of Coventry (Harl. 6388) made by Humphrey Wanley—himself a Coventry man—and said by him to be ‘taken out’ of a collection of eight MSS., the entry given by Sharp under 1492 is found under 1493 in the following form : ‘*The King and Queen came to see the playes at ye greyfriars and much commended them*’, where the reference is clearly to the place and not the actors. Yet it might perhaps still be questioned whether Dugdale, a careful antiquary, who would have access to the MSS. used by Wanley, having also a personal connexion with Coventry, and living nearly three-quarters of a century nearer the time, could have been misled, by an ambiguous entry and confused local tradition, into the invention of the acting of the Grey Friars.

In any case his association of the MS. Vesp. D. viii with Coventry seems to have been secondhand—a repetition of the statement of James’s note.

In the difficulty of explaining the note Halliwell has recourse to the theory of a lost colophon which supplied James with the information. The suggestion might be hazarded that James in the sentence ‘*vulgò dicitur hic liber Ludus Coventriæ, sive ludus corporis Christi*’ is using the words *Ludus Coventriæ* generically, taking the name of the best-known example as the name of a type of dramatic performance. The words *vulgò dicitur* suggest this. It may be gathered from the anecdote in the ‘Hundred Merry Tales’, quoted by Halliwell, of the Warwickshire village priest who referred his parishioners for confirmation of his doctrine to the Coventry Corpus Christi play, that Coventry was the accepted background for a story concerning the Corpus Christi pageants; Heywood’s allusion in the *Four P’s* proves that Coventry was recognized as the local habitation of the Mystery devil; and there is evidence that the name Corpus Christi had come to be used for the collective mysteries apart from the occasion of their performance. Weaver, in a passage¹ also quoted by Halliwell, says of a play the subject of which was ‘the sacred scriptures from the creation of the world’, ‘They call this Corpus Christi play in my country’. The title written in a sixteenth-century

¹ John Weaver, *Funeral Monuments*, 1631, p. 405.

hand on the first page of the present collection, 'The plaie called Corpus Christi', is apparently used in this wider sense, and James in his note on the fly-leaf may be expanding this title: 'vulgò dicitur hic liber Ludus Coventriæ sive ludus corporis Christi', i.e. 'This book is commonly called the Coventry or Corpus Christi play'.

The printing of plays from MS. Vesp. D. viii began in 1722 in John Stevens's additional volumes to Dodsworth's and Dugdale's *Monasticon Anglicanum* (vol. i, pp. 139-53 under Grey Friars of Coventry). Stevens prints the Proclamation and the first five plays, using Gothic type, translating the stage directions, and including the marginal genealogies. Printing
of the MS.
J. Stevens.

A century later in 1823 Hone in his *Ancient Mysteries* W. Hone. described gives a summary, illustrated by full quotations, of plays viii to xv (incl.) with parallel passages from the Apocryphal Gospels and various illustrations including the 'parliament of heaven' from an English translation (not Love's) of the *Speculum Vitæ Christi*, and the *Cherry-tree carol*.

In 1836 J. Payne Collier included *The Marriage of the Virgin* J. Payne Collier. Now first printed from MS. Cott. Vesp. D. viii in *Five Miracle Plays or Scriptural Dramas* privately printed.

In 1838 William Marriott, Ph.D., in his *A Collection of English Miracle Plays or Mysteries containing ten dramas from the Chester, Coventry, and Towneley series with two of later date* W. Marriott. published at Basle, included two of the *Ludus Coventriæ* plays, *Joseph's Jealousy* and *The Trial of Joseph and Mary*, with one of the Coventry civic cycle, *The Pageant of the Company of Shearmen and Tailors*.

In 1841 the whole MS. was edited by J. O. Halliwell for the Shakespeare Society, with introduction, notes, and glossary. J. O. Halliwell. Various plays have since appeared in representative collections.

The opening of the *Salutation and Conception* play is included in Mr. A. W. Pollard's *English Miracle Plays* (1890); this play and *Noah and Lamech* are included in Mr. J. M. Manly's *Specimens of Pre-Shakespearian Drama* (1900); and Mr. S. B. Hemingway in *English Nativity Plays* (1909) gives plays 11, 12, 13, 15, and 16 from this series. A. W. Pollard;
J. M. Manly;
S. B. Hemingway.

In 1915 the *Assumption* play was edited with an exact reproduction of the features of the MS. by Dr. Greg. W. W. Greg.

The present edition.

Such an exact reproduction has not been attempted in the present edition. Stops have been added at the end of stanzas or speeches, though otherwise the text is left unpunctuated as in the MS., the stops which occur, and are reproduced, being metrical except in the case of a few stage directions. A few medial capital letters have been omitted, a few words run together by the scribe have been separated, a few disconnected syllables have been hyphenated, where the exact reproduction appeared disproportionately disturbing to the reader. It has not been thought necessary to record all the scribe's slips of the pen. In any special case a note has been appended. *I* and *J*, used indifferently in the MS., have been distinguished according to modern usage and the capital form substituted for the small in the case of the personal pronoun; *z* and *ʒ* have also been distinguished. The lines between the speeches and the lines connecting the rhymes have been omitted. In the MS. the tail-verses of the thirteen-lined stanzas and of the *rime couée* stanzas are sometimes written in the margin, outside the rhyme brackets of the rest of the stanza; such lines are printed as short lines in the stanza. Lines written continuously for reasons of space have been arranged in stanzas, with a note recording the change (cf. p. 120, ll. 125 et seq.); otherwise the irregularities of the MS. have been preserved.

Some of the contraction marks used have clearly lost their significance. This is notably the case with *ṇ*. It is the normal form of *n* for the scribes of fo. 51 and of folios 95, 96, 112. The scribe of the MS. writes *troṇde* (fo. 9), *goṇde* (fo. 69), *somowṇde* (fo. 74^v), and the carelessness with which the stroke is added or not to a series of rhyme-words suggests that it had become a mere flourish. This is also true of *ḁ*, which occurs here and there as it were accidentally, though the form *viridḁ* for *viridi* (fo. 25, *cum ramo viridḁ*) shows that it retained its significance at need. The scribes of fo. 51 and of folios 95, 96, 112 use *ḁ* for all final *d*'s, and write *de* in full. The case is less clear with regard to *ṭ*, though *atṭe* and *hatṭe* are found (fo. 81). On fo. 33 (p. 55, l. 132) a final *e* seems to have been erased in *kytṭ*; *know-lache* (fo. 110^v) is found, but also *schḥ* for *sche* (fo. 78^v and elsewhere). These signs of doubtful significance, *ḁ*, *ḡ*, *ḥ*, *ṭ*, *ṁ*, *ṇ*, have been retained in the text.

The sign \wedge , not reproduced in the text, is abundantly used in the usual ways: over an n after u or w , e.g. *grou \wedge dyd*, *geaw \wedge nt*; over u or w in the combination *ous*, *ows*, e.g. *gracyous*, *lepro \wedge is*; over u or n occasionally in other cases, e.g. *secund \wedge s*, *opy \wedge nd*; as sign of a contracted n or m , e.g. *p \wedge yg*, *h \wedge y*; exceptional instances of this use are *âd* (*and*), fo. 193, and on the same folio *âresyn* (*am resyn*); for other contractions in *plentev \wedge s* (*plentevous*), fo. 137, *c \wedge nawnt* (*counawnt*), fo. 170, *do \wedge n* (*done*), fo. 69 ν , p. 114, l. 165, and *do \wedge n* (*down*), fo. 126. Against *a \wedge n*, fo. 134, *non* has been written as a correction in the margin; *n \wedge* , fo. 63 ν , p. 105, l. 244, stands for *no*. Occasionally this sign serves no purpose, as in fo. 27 ν , p. 47, l. 129, *hev \wedge ne*; fo. 212 ν *crepp \wedge e*.

The contraction \mathfrak{C} for the plural has been expanded as *ys*, as in the fully written plural nouns this form predominates. *Es* and *is* occur, though less frequently. On fo. 202 ν *pilgrimes* and *pilgrimys* are found in following lines, elsewhere *sowles* and *sowlys*, &c. On the other hand, on fo. 79, p. 131, l. 234, *legges* has apparently been corrected to *leggys*; and on fo. 209 *eretykis* has been corrected to *eretykys*. There is one instance of the use of the \mathfrak{g} for *com* on fo. 112—*company*, p. 188, l. 19—and it is possible that the unintelligible *hese juge*, p. 116, l. 34, may be due to the scribe's misreading of this contraction in *consider-ynge*; the corresponding Latin is: *considerans sui senectutem*. Other contractions occurring once or exceptionally are *mayde* (*mayden*), fo. 90 ν , p. 149, l. 102; *h \mathfrak{C}* (*his*) used by the scribe of folios 95, 96, 112; *wepo \wedge n*, fo. 160 (stage direction) (? *weponys*); *b \mathfrak{t}* (*but*), fo. 162. The recognized contractions for *er*, *ur*, *us*, *n*, *m*; *i* in *ion*; final *e* after *r*, *p*, *z*, *t*; *p + ra*, *re*, &c., and those in the Latin passages, have been expanded in italics. Overwritten as well as omitted letters are italicized, e.g. *p \mathfrak{i}* = *pi*, *p \mathfrak{u}* = *pou*, *p \mathfrak{e}* = *pe*.¹

The *Ludus Coventriæ* differs from the other Mystery cycles in having, in its New Testament plays at least, a closer dependence on known literary sources. Its borrowings have been

Notes on
sources
and liter-
ary rela-
tions.²

¹ By inadvertence the two forms 'pat' and 'p \mathfrak{a} t' have been used to represent the MS. form 'p \mathfrak{t} '. In a few instances also 'per', 'our', and 'zour' have been given for 'per', 'our', and 'zour'.

² I have not been able to consult *Sprache und Heimath des sogenannten Ludus Coventriæ* by Dr. Max Kramer (1892); nor *Die Quellen des sogenannten Ludus Coventriæ* by E. Falke (1908).

investigated by various writers. Halliwell gives references to the Apocryphal Gospels, to Lydgate's *Lyf of oure Lady*, and his anagrams on the name of the Virgin (cf. *Ludus Coventriæ*, fo. 47, and the *Minor Poems* of J. Lydgate, ed. McCracken, p. 303), to the *Speculum* (or *Meditationes*) *Vitæ Christi* of Bonaventura, and to the thirteenth-century *Harrowing of Hell* (Harl. 2253) (cf. *Ludus Coventriæ*, fo. 192^v, p. 320, ll. 1416 et seq., and lines 43, 44, 31, 55 of the *Harrowing*, *Altenglische Dichtungen*, ed. Bölddeker, p. 271). Hone in *Ancient Mysteries described* gives in more detail the parallels between the Mary plays and the Apocryphal Gospels, and quotes from an English translation of the *Speculum Vitæ Christi* to illustrate the *Parlement of Hefne*. Miss Hope Traver in *The Four Daughters of God* (Bryn Mawr Monographs, No. 6), has discussed the relation of the *Parlement of Hefne* to other English versions of the theme. The use of the *Legenda aurea* for the *Assumption* play has been shown by Mr. Gayley in his *Plays of our Forefathers*, and by Dr. Greg, who in his edition of the *Assumption* prints the chapter from the *Legenda* used by the writer. The most recent discovery has been that of Dr. Foster, who has demonstrated the indebtedness of the writer of the *Passion* plays to the *Northern Passion*. The coincidence of the names of three out of the four Knights of Pilate in the *Ludus Coventriæ*, fo. 189, and the poem on the Resurrection, MS. Ashmole 61 (fo. 138), has been pointed out by E. Falke.

So much of the material used by the writer of *Mysteries* was common to different possible sources that it is difficult to determine which was the one actually used. Thus the chapter in the *Legenda aurea*: '*De Nativitate Beatæ Mariæ virginis*' (ed. Graesse, 1846, ch. 131) is in great part a transcription of the Apocryphal Gospel *De Nativitate S. Mariæ*, and the material that is versified in the *Conception of Mary* play (the description of Joachim, ll. 25-8; his rejection, ll. 76-80; the angel's speech, ll. 149-74, with the exception of the reference to *joys fyff*) might equally well have been taken from the one or the other. The connexion of the fifteen steps of the Temple with the fifteen Psalms of degree (*Mary in the Temple*, ll. 84 et seq.) is common to the two sources, and found also in both is the original of the interpolated passage in the *Betrothal of*

Mary on fo. 48^v, p. 82, ll. 92 et seq. (cf. *Tunc anxius est pontifex eo quod neque contra scripturam quae dicit: vovite et reddite, votum infringendum putaret nec morem genti insuetum introducere auderet*); both give the answer to *Vox*; cf. *The Betrothal*, p. 89, l. 230.

It can, however, be shown that the *Legenda aurea* was the actual authority used for the *Conception of Mary* at least. The marginal genealogies on the folios preceding the *Conception of Mary* are taken from chapter 131 of the *Legenda aurea*; the phrase *regale sacerdotium* (cf. the *Conception of Mary*, l. 15) occurs in it and not in the gospel *De Nativitate*; and the words used of the rejection of Joachim's offering in the *Legenda aurea*, *cum indignatione nimia repulit*, seem rather to be echoed in 'with grett indygnacion þin offeryng I refuse', than the words in the gospel: *desperxit eum et munera eius sprexit*.

The same difficulty occurs in attempting to distinguish the claims of Bonaventura's *Meditationes* and of Lydgate's *Lyf of oure Lady* to be the original of parts of these plays, though the writer's use of Love's translation of the former in certain cases (cf. Note B, p. lviii) gives a clue, and the *Salutation and Conception* and the *Purification* plays may safely be attributed to the influence of the *Meditationes*. To this is due the added passage in a different metre in *Joseph's Return* to which Dr. Greg draws attention (*Bibliographical and Textual Problems of the English Miracle Cycles*, p. 129). The altered tone is consonant with the refined treatment of the theme in the *Meditationes*, and two slight verbal coincidences indicate this source. Cf. 'For on the tone side he sawh hir lyf so holy and no tokene of synne in hir' and 'I knew never with here so god me spede | tokyn of thyng in word or dede | þat towchyð velany | nevyr þe les', et seq.; and 'this tribulacion and this desese' and 'for vnknowlage he is desesyð' in the same context. From the *Meditationes* comes also the interview between the risen Lord and his Mother. That our Lord appeared first of all to the Virgin is a theory discussed in the *De Resurrectione* chapter of the *Legenda aurea*. Bonaventura describes the appearance: *Sodeynly oure lord Jesu came and aperede to her, and in alther whitest clothes with a glad and lovely chere gretynge hir on side half in these wordes: Salve sancta parens that is to say Haile holy moder. . . . My dere moder I am.*

Ego sum: resurrexi et adhuc tecum sum I have uprisen and loo zit I am with thee . . . and deth and sorwe and alle peynes and angwische I haue ouercome. . . . And so thei bothe louely and lykyngly talkynge togidre maden a grete joyful feste. This seems to be the original of the passage *Salve sancta parens: my modyr dere*, fo. 192^v, and it is recalled also by the words in the Proclamation, l. 431, with *suche cher and comforth his modyr he doth indew | þat joy it is to here · þer spech for to deuyse*.

Less clear is the source of the material used in the *Mary in the Temple* and *Visit to Elizabeth* plays which is found alike in the *Meditationes*, the *Lyf of oure Lady*, and in part in the *Legenda aurea* and the gospel *De Nativitate*.

The name of Lydgate was early associated with the *Ludus Coventriæ*. In Bishop Tanner's *Bibliotheca Britannico-Hibernica* (1748) these plays are doubtfully identified with the 'pageants' attributed to Lydgate.¹ Halliwell, as has been said, draws attention to the likeness of the passage on the Virgin's name to poems of Lydgate; the hymn sung by the shepherds—*Stella celi extirpauit*, fo. 90—is one that Lydgate translated (*Minor Poems*, ed. McCracken, p. 294). There is also in the *Christ with the Doctors* play an echo of a verse in the *Lyf of oure Lady*, which might however be dismissed as due to the use of a commonplace of theological illustration: cf. *L. C.*, p. 181, ll. 97 et seq., and *Lyf of oure Lady*: ed. 1531, Ch. xix, *Ryght as the sonne perissbeth thorowe the glasse | Thorowe the cristall, berall or spectacle | Withoute harme, right so by myracle | Into her closet the father's sapyence | Entred is withouten violence*.

It seems at first sight in favour of the *Lyf of oure Lady* as a source for *Mary in the Temple* that it includes the story of the fifteen steps not found in the *Meditationes*, *L. C.*, p. 74, and the seven petitions, *L. C.*, p. 79, not found in the *Legenda aurea* or the gospel *De Nativitate*. The imitation of Lydgate's manner in

¹ By a fatality attaching to references to Vesp. D. viii his description contains an error. He apparently noticed the change of writing with the *Assumption* play and did not look further:

'A procession of pageants from the creation. In MS. Cotton. Vespas. D. viii. Scripto circa Lydgati tempora sunt collectanea (in 212 paginis in folio) 40 pageants sive ludorum incipiendo a creatione et finiundo tempore descensus Spiritus S. Jamesius existimat hunc fuisse Ludum C.C.C. (sic) sive Ludum Coventriæ'.

the anagram (p. 80) favours this view. Against all this there is, however, one piece of evidence that is conclusively in favour of the *Meditationes* as against the *Lyf*. In this work the three precepts observed by Mary are distinct from the seven petitions, though they correspond with the first three. Lydgate gives only the seven petitions. The writer of *Mary in the Temple* follows Bonaventura, and gives the three precepts in the form of the charge of *Episcopus*, p. 77, ll. 152 et seq. Moreover, lines 168, 169, which correspond with the third precept: *Thu xalte hate no thyng but þe devyl and synne | god byddyth the lovyn þi bodyly enmy* appear to have some reference to the misleading form in which the third precept is given in the *Meditationes*: and the thridde is: *Thou schalt hate thyn enemy* (*Habebis odio inimicum tuum*) only explained later in the text: *his enemyes that is to saie vices and synnes*. The order of the seven petitions in *Mary in the Temple* differs from that in the *Meditationes* and the *Lyf*, but the change—putting the most significant last instead of fifth—is one that suggests itself; the phraseology of the passage is closer to Love's than to Lydgate's.

The opening speech of *Contemplacio* in the *Visit to Elizabeth* is taken verbally from the *Legenda aurea*, Ch. 86, 'De Nativitate S. Iohannis baptistae': cf. *L. C.*, p. 116, ll. 23-7, and *David enim rex . . . volens cultum dei ampliare xxiv summos sacerdotes instituit quorum tamen unus maior erat qui princeps sacerdotum dicebatur*. The phrase *The plage of dompnesse*, l. 35, corresponds with *plaga taciturnitatis*. The close of this play has been shown (Note B) to be taken from the *Meditationes*. The matter of the whole play is found there as well as in the *Legenda aurea* and the *Lyf of oure Lady*.

For the *Betrothal of Mary* the *Meditationes* offer no material. The story of the flowering rod and the dove is found in the *Legenda aurea* and in the gospel *De Nativitate S. Mariæ*; in the *Pseudo-Matthew* and the *Lyf of oure Lady* the dove only appears on the rod. In these also the high priest is represented as neglecting Joseph's little rod, whereas in the former as in the play Joseph himself is the delinquent and endeavours to avoid offering the rod. On the other hand, the names of the Virgin's maidens (five in each case, seven unnamed in *De Nativitate*) are given only in the *Pseudo-Matthew* and the *Lyf of oure Lady*,

and the forms used for the three in the play, Rebecca, Saphira, Susanna, only in the *Pseudo-Matthew*, the second name in Lydgate being Scaphea. Here, therefore, the *Legenda* and *Pseudo-Matthew* appear to have been used.

The use of the *Pseudo-Matthew* Gospel is clearest in the *Birth* play, where the incident of the midwives follows this original very closely. Cf. *Ludus Coventrie*, p. 141, stage direction and ll. 181-4 and 265-76 and: *Audiens autem haec Maria subrisit. Cui Ioseph dixit, Noli subridere sed cauta esto ne forte indigeas medicina*; and *Domine tu nosti quia semper te timui et omnes pauperes sine retributione acceptionis curavi, de vidua et orphano nihil accepi et inopem vacuum a me ire nunquam dimisi. Et ecce misera facta sum propter incredulitatem meam quia ausa fui temptare virginem suam*. The suggestion of the cherry-tree incident comes also from this gospel where a similar story is told of a palm-tree passed on the journey into Egypt. *The Trial of Joseph and Mary* follows less closely this gospel, which does not include the incident of the drinking of the draught by the detractor.

For plays viii to xv there is thus verbal evidence of direct borrowing from three sources: the *Legenda aurea*, the *Meditationes* or *Speculum Vitæ Christi*, and the *Pseudo-Matthew* Gospel, and the mingling of material in the plays corresponds with other evidence (cf. pp. xx to xxiv) to support a theory of dovetailing and revision. The plays of the next group (*Shepherds*, *Magi*, *Massacre*, and *Death of Herod*) are of a different character from any of the preceding ones, of higher literary quality, more lyrical, and in parts more dramatic, and in this closer to the *Passion* plays, and no source has been yet indicated for them. By similarities of metre and diction they are connected with the latter part of the *Resurrection* play.

The use made of the *Northern Passion* by the writer of the *Passion* plays differs from the use of the *Legenda aurea* in the plays derived from that source or from the use of the *Meditationes* in the *Salutation* and *Conception* and *Purification* plays. There is no such slavish transcription of whole passages as we find in the former, nor even such close following as we find in the latter. The parallel passages collected by Dr. Foster do not suggest that the writer set out to dramatize the *Northern*

Passion, but rather that he knew the story well in that form and its phrases recur, as Biblical phrases in a scriptural story would (or should) to-day. There is much in the *Passion* plays (the sermons of Peter and John, our Lord's exposition of the Sacrament, the Virgin's lament on his capture, the sentencing of the two thieves, and the dialogue between the Virgin and John at the foot of the Cross) which is not in the *Northern Passion*; the order of the incidents of the Trial before Pilate is different, and the dramatic handling of the Trial scenes with the accelerated dialogues in couplets is original.

In the *Passion* group, as in the earlier *Contemplacio* group, the layers of superimposed material correspond with the use of different sources. The influence of the *Northern Passion* is crossed by the influence of the *Meditationes*. A possible verbal reminiscence of Love in the scene between the Virgin and her risen Son¹ in the latter part of the *Resurrection* play gives a clue, and though there is no further verbal coincidence it is not rash to assume that the place given to the Virgin at the betrayal, at the death, and at the resurrection, the treatment of the harrowing as well perhaps as the completion of the seven words—matter found at the conclusion of the first *Passion* play, in the interpolated portions of the second, and in the latter part (Quire V) of the *Resurrection* play²—is due to the *Meditationes*. The chapter in the *Meditationes* on the taking of our Lord ends with a lament of the Virgin 'in Magdeleyns hous'; cf. *L. C.*, pp. 267, 268; special stress is laid on the 'seuene notable words' in the chapter on the death, and in the account of the descent into hell the actual harrowing following immediately on the death is separated from the appearance of the risen Lord to the rescued souls after the resurrection of his body. This does not exactly tally with the representation in the *Passion* play where the rescued souls are brought forth only on the resurrection morning, but it gives some suggestion for the division of the harrowing into

¹ Cf. p. xlv.

² Evidence of metre and diction also, as has been said, connects the interpolated matter on folios 183^v-6 and the end of the *Resurrection* play on quire V. Cf. 'For mannys helpe my body is bred (fo. 185^v) and 'For man I haue mad my body in bred' (fo. 192^v), and in similar contexts 'chare away þe crowe' (fo. 183^v), and 'chare away þe ravyne' (fo. 194^v).

two parts—the descent at the end of the *Crucifixion* play and the rising with the redeemed souls in the middle of the *Resurrection* play—which is peculiar to the *L. C.* play. The borrowings from the *Northern Passion* cease¹ where the influence of the *Meditationes* comes in—in the interpolated portion of the second *Passion* play whereby it is dovetailed on to the *Resurrection* play and in the conclusion (Quire V) of the *Resurrection* play.²

This cycle is later in its compilation than the civic cycles, but it seems to have borrowed little from them beyond the general choice and treatment of material, and even in these respects there are noticeable divergencies. There are more plays peculiar to this cycle than to any other, and the absence of farcical passages in the *Cain*, *Noah*, and *Shepherds* plays distinguishes it from all the others.

The opening of the speech of God the Father in the first play, *Ego sum a et ω*, is found in all cases, and the further likeness of a few phrases in the Towneley play (cf. 'All maner thyng is in my thought' and 'all þat evyr xal haue beyng | it is closyd in my mende') would seem due to the same natural coincidence. An interpolated passage in the *Shepherds* play—the solitary attempt at humour—p. 148, ll. 78–89, may be a reminiscence of a similar farcical discussion of the angels' song in the Chester *Shepherds* play; a line in the scourging scene recalls a line in the same context in the Towneley play (cf. p. 277, ll. 168–71, and 'we shall teche hym I wote a new play of yoyll') and there are coincidences in the Towneley and *L. C. Passion* plays due to the use in both of the *Northern Passion*, but otherwise there is nothing that may not be accounted for as due to similarity of theme and form.

Besides the plays which have no counterpart in the other cycles (*The Conception of Mary*, *Mary in the Temple*, *The Betrothal*

¹ There is perhaps a later reminiscence of the *Northern Passion* (though there are many possible sources) in the line in the *Assumption*: *Sere and ye slept on christis brest · seyng all celestly*, said by Peter of John. Cf. *Northern Passion*, ll. 276 et seq. The corresponding Latin words in the *Legenda aurea* from which this play is directly taken do not give so clearly the reference to the legend of John's vision here implied: *Tu insuper pectus domini recumbere meruisti et exinde sapientiae et gratiae plus ceteris fluentia potasti.*

² Cf also p. xiv and p. xxxi for the composition of the second *Passion* play.

of *Mary, The Trial of Joseph and Mary*) the following episodes are found only in the *L. C.*—the death of Cain at the hands of Lamech (play 4), the testifying of the kings (Matthew i. 6–10) with the prophets (play 7), the ‘parliament of heaven’ (play 11),¹ the miracle of the cherry-tree (play 15); Veronica appears only in this series, but her action is performed by one of the *Maries* in the York plays; in no other cycle is the crucifying of our Lord assigned to the highborn Jews (‘No man xal towche ȝour kyng | but yf he be knyght · or gentyلمان born; cf. also fo. 181, stage direction)²; characteristic of this collection again are the pithy short sermons put into the mouth of different characters: two from John the Baptist, one at the close of play 22 (p. 192) on repentance, and one as prologue to the *Passion* play (p. 229) on the dangers of overconfidence and of despair; one from Peter in the *Entry into Jerusalem*, scene (p. 238) on the spiritually blind, lame, and dumb; one from Christ expounding the Eucharist (p. 254). To these may be added the ironic discourse of Lucifer, a ‘bountevous lord’ to ‘reward synners’, at the opening of the *Passion* play (p. 225), and the exposition of the Commandments in the sixth play, which there is nothing to match in the Chester play in which the Commandments are recited.

In this exposition of the Commandments³ the writer is drawing on the usual homiletic interpretation of the time. A treatise of the Commandments in a MS. at St. John’s Coll., Oxford, ed. by J. F. Royster (University of N. Carolina, *Studies in Philology*, vol. 6, 1910), who dates it between 1420 and 1434, contains much the same material (cf. *L. C.*, p. 55, ll. 134–7, and ‘Bot agaynes þis commaundement doos he þat slaes with hond or with word or will’; and p. 57, ll. 179–82, and ‘In the sizste commaundement is forboden þe dede of lechere . . . and in þis commaundement þe wille of þe syn is forboden’; cf. also *Court of Sapience*).

¹ This occurs in a different connexion in *The Castle of Perseverance*, cf. p. liv, and in a still more different in the ‘Procès de Paradis’ of the *Mystère du Vieil Testament*, in which, moreover, only Mercy and Justice are concerned.

² In the *Dialogus B. Mariæ et Anselmi de Passione Domini* a distinction is made between the *populus*, who are sympathetic after the Crucifixion, and the *Judæi*, who continue their persecution of Christ’s friends.

³ For the curious confusion of the burning bush (*rubrus* by mistake for *rubus*) and Mount Sinai, cf. Isidore: ‘Interpretatur autem Sinai rubus quod significat ecclesiam.’

The discourse of Lucifer is specially interesting as helping to date the compilation.¹ Attacks on extravagant fashions are common in the fifteenth century; the one in the text seems to be dealing with the same objectionable features in costume as the poem in MS. Harl. 372, printed by J. Payne Collier for the Percy Society, vol. xv, p. 55, and assigned to the mid-century — ‘not later than 1467’ (cf. *L. C.*, p. 227, ll. 69 et seq., and ‘Ye prowde galonttys hertlesse | With your high cappis witlesse | And youre schort gownys thriftlesse | Haue brought this lond in gret heuynesse | With your long peked schone . . . And your long here in to your eyen . . . With your wyde furryd hodes . . . leue your short stuffide doublettys and your playtid gownys’). Similar fashions, however, seem to be attacked later in the century in the morality *Nature* (the ‘side hair’, the ‘short gown’, and ‘wide sleeves’ that ‘would make a doublet and coat for some lad in this town’).

The mingling of the kings of Jesse’s race with the prophets in the seventh play is not found in any other play of this type that has come down to us, but Sepet in *Les prophètes du Christ*² takes it as the surviving example of a class: ‘L’idée de faire paraître à côté des prophètes proprement dits la ligne de Jesse, les rois de Juda, fils de David et ancêtres du Messie, n’est pas particulière au Ludus Coventriæ. La scène a certainement eu ce caractère dans les mystères français.’ He quotes in support of this view a description of a similar combination in a Corpus Christi procession still held at Mayenne in the seventeenth century.³

The Lamech episode is found in *Le Mystère du Vieil Testament*, but here the boy who guides Lamech and whom he slays is his own son, Tubal-cain. The writer of the *L. C.* interpolation seems to have drawn straight from P. Comestor, cf. pp. 39–41, including stage direction and: ‘Lamech vero vir sagittarius diu vivendo caliginem oculorum incurrit, et habens adolescentem

¹ Lucifer comes in as a ‘prowde galaunt’ in *Mind, Will and Understanding*, and there is a reference in *The Castle of Perseverance* to ‘longe Crakows on þi schos’.

² Bibliothèque de l’École des Chartes, vol. 38, 1877.

³ Prof. Hardin Craig in a Note appended to Miss Swenson’s *Enquiry* points out that apparently a number of kings played a part in the Lincoln pageants, which may, in his opinion, give a clue to the connexion of the *Ludus Coventriæ* with Lincoln.

ducem dum exerceret venationem pro delectatione . . . casu interfecit Cain inter fructeta aestimans feram quia ad indicium iuvenis dirigens sagittam interfecit. Et cum experiretur quod hominem scilicet Cain interfecisset iratus illic cum arcu ad mortem verberavit eum. Et ideo cum peccatum Cain punitum esset septuplum ut diximus suum punitum est septuagies septies id est septuaginta animae et septem egressae de Lamech in diluvio perierunt.’

The independence of this cycle is perhaps most clearly illustrated in the treatment of a theme common to all the cycles—Christ and the Doctors. Five plays on the subject have come down to us,¹ and, of these, four—those in the York, Towneley, Chester, and Coventry civic cycles—go back to one original; the fifth, that in the *Ludus Coventriae*, stands alone; and the play with the learned brag of the opening speeches and the theological problems and paradoxes introduced into the discussion is characteristic of the more ecclesiastical and perhaps also of the more sophisticated and ‘stagy’ cast of this compilation. The questions raised—(a) the unity of the Trinity, (b) the distinction of the three persons, (c) the manner of the incarnation, (d) the reason for the choice of the second person, (e) the ‘double birth’ of Jesus, (f) the reasons for the marriage of Mary—were all theological commonplaces,² but

¹ Another is mentioned in the Epilogue to the *Candlemas* play: ‘And the next yeer as we be purposid in our mynde | The disputacion of the doctours to shew in your presens’.

² (a) The comparison of the Trinity to *ignis, splendor, calor* is found in V. de Beauvais and goes back to St. Augustine. Cf. also similar comparison in *Candlemas* play of the humanity, soul, and godhead of Christ to the wax, wick, and light of a taper, a comparison used in *Piers Plowman* for the Trinity (C. xx. 168 and Skeat’s note on the passage).

(b) Cf. *L. C.*, p. 17, &c.

(c) Cf. Lydgate, *Lyf of oure Lady*, v. s. p. xlvi.

(d) Cf. *L. C.* p. 103, and Love: ‘Man forfeited by vnwytte and foly’—an addition to Bonaventura; also *Court of Sapience*, where this is the second of three reasons.

(e) ‘bis genitus dicitur sive quia Pater eum genuit sine Matre in æternitate sive quia Mater sine Patre in tempore’.—Isidore (*Etymologiarum* lib. vii, vol. 2, p. 265 Migne).

(f) These are two of the three reasons given by Bonaventura and Comestor. V. de Beauvais gives four, referring to Jerome and Ignatius.

the writer deserves some credit for original ingenuity in collecting them.

A connexion has been often suggested between this cycle and other religious plays of the fifteenth century.¹ There are obvious similarities in the stage directions of the *L. C. Passion* plays and those of such plays as *Mind, Will and Understanding*, the *Candlemas* play, *Mary Magdalene*, *The Croxton Play of the Sacrament*, which suggest similar methods of staging and perhaps similar business on the part of the actors.² There are also similarities in diction and in metre and in the handling of metrical form—the varying of the metre to suit the speaker or the situation—and in other characteristics of treatment which deserve further investigation but which lie outside the scope of this introduction. *The Castle of Perseverance* offers one or two special points of contact. It has, like the *L. C.*, a prologue in thirteen-lined stanzas for vexillatores in which the name of the town at which the play is to be performed is left to be filled up. It introduces the debate of the Four Daughters of God (*The Parliament of Heaven*) over the fate of the soul of *Humanum Genus*, though in this case it is the salvation of the individual and not the redemption of the race that is in question, and the debate does not lead up to the Incarnation. It introduces also the figure of Death; the entry of this character has not the quality of dramatic irony³ that makes the entry in the *Death of Herod* play so impressive (*Humanum Genus*, an old man, has just remarked ‘on Coveytyse is al my lay | And schal; tyl deth me ouer-throw’—Herod: ‘I was nevyr meryer here befor | Sythe þat I was fyrst born | Than I am now ryght in þis morn’)—but the

¹ Mr. H. R. Patch (‘*The Ludus Coventriae and the Digby Massacre*’, Publications of the M. L. A. of America, xxxv), basing his conclusions on an examination of the metres of the plays, makes the suggestion that the Dublin *Abraham and Isaac* and the *Digby Massacre* (or *Candlemas* play) might have formed part of the cycles or groups from which the compiler of *L. C.* made his selection.

² The Chester and Towneley cycles have a few, the York cycle a very few, brief directions in Latin; the Coventry civic cycle has fuller directions in English but not of the descriptive kind found in the *L. C. Passion* plays. This similarity as regards *Mind, Will and Understanding* has been noted by Mr. Pollard in his edition of the *Macro Moralities* (E.E.T.S., Extra Series 91).

³ Cf. also *Everyman*: ‘Full lytell he thynketh on my comynge | His miud is on flesschely lustes and his treasure.’

general effect is similar as are (naturally) the two speeches of Death. In *The Castle of Perseverance* is found also one of the geographical lists of which there are examples in the Towneley play *Herod the Great* (considered by Mr. Pollard to be one of the group of later plays), in the *L. C. Temptation* play,¹ and in *The Croxton Play of the Sacrament*. The arrangement of names of countries and towns in lists, often alphabetical, in the geographical treatises of the time afforded convenient material for the alliterative artist (cf. *Rel. Ant.*, vol. i, p. 271, and MS. Arundel 123). Though some of the names are common, the lists seem to be independent, but they testify doubtless to some kinship, as do perhaps the attacks in all the *Macro Moralities* and the *Ludus Coventriæ* on the extravagant fashions in clothing of the time.

The *Ludus Coventriæ* has generally been considered inferior in literary merit to the other cycles. It lacks the genuine feeling that dignifies the York cycle (cf. *Birth and Flight into Egypt* plays); it has nothing to compare with the pathos of the Chester *Isaac* play or the humour of the Towneley second *Shepherds* play. Though Mary plays such an important part, no speech of hers in the *L. C.* has the poetic quality of the Lament, in the Towneley *Crucifixion* play, of the Mother at the foot of the Cross. Apart from the greetings of the Shepherds, the speech of Death, the lament of Adam and Eve, and a few *rime couée* passages there is very little poetry in the pages of Vesp. D. viii. But the plays of this collection offered their audience compensations for deficiencies—more singing,² more ‘devices’,³ more processions,⁴ more harangues, and, above all,

¹ The names are in all cases chosen for reasons other than geographical, but no other writer trades so boldly on the ignorance of his audience as the writer of the *Temptation* play in including *Zebee* and *Salmana* among the countries to be seen from the Mount (cf. Ps. lxxxiii. 11).

² Notably in the *Contemplacio* group (viii to xiii) and the *Assumption*, but also in the *Creation*, *Noah*, *Shepherds*, *Purification*, and *Entry into Jerusalem* plays.

³ Cf. Proclamation: ‘*With whiche devys as we best may | The holy gost xal ovyr him on*’. None of the other cycles attempt the spectacular representation of the Incarnation described in the stage direction, p. 107.

⁴ The *Moses* play included apparently a procession of the Commandments. Cf. Proclamation: ‘*pe ten comaundementys alle be dene | in oure play 3e xal hem sene*’.

in some cases, more acting. The passages of couplet dialogue in the Trial scenes (ff. 168^v, 169, 171^v, 177, 178, 178^v, 179) mark an important advance from recitation and declamation to acting, and in several of the plays the writer or writers show command of stage effect, and understanding of the impressiveness of significant gesture and movement. A comparison of the *Woman taken in Adultery* in this series and in the York and Chester cycles illustrates the superior skill of at least one of the *Ludus Coventriæ* writers in developing a dramatic situation. The preliminary sermon of Christ on forgiveness, the angry comments of the Jews, the arrival of Accusator with his welcome scandal 'a ryght good sporte I kan yow telle', the breaking open of the door of the house, the escape of the man 'If any man my wey doth stoppe . . . I xal pis daggere putt in his crophe', the pleading of the woman 'I pray 3ow kylle me prevely . . . lete not þe pepyl up-on me crye'—all these dramatic features are found only in the *Ludus Coventriæ* example. The most dramatic passage in the series is, perhaps, the unnoted entrance of Death in the midst of the revelry of Herod and his knights, where, as has been said, the style rises above the usual level. The effect of silent stealthy movement followed by sudden outcry on the imagination of an audience is again recognized in the stage direction for Pilate's wife's dream: 'her xal þe devyl gon to Pilatys wyf . þe corteyn drawyn as she lyth in bedde *and* he xal no dene make but she xal sone after *pat* he is come in . makyn a rewly noyse . comyng and rennyng of þe schaffald . . . leke a mad woman'; and this direction 'he xal no dene make' is the more significant as Pilate's wife afterwards describes the 'sounds unheard': 'As wylde fyre *and* thondyr blast | he cam cryeng on to me'. Very effective, too, must have been Judas's secret passings to and from the scaffolds in the *Last Supper and Conspiracy* play: 'here Judas rysyth prevely' and 'here Judas goth in sotylly'. The excitement of escape is suggested in the vivid stage direction *et curret* which follows Pilate's dismissal of Barabbas, and again in the description of the flight of the young man in the *Woman taken in Adultery*—'hic iuuenis quidam extra currit in deploydo calligis non ligatis et braccas in manu tenens'. And we can still feel the thrill that stirred

the 'gentyllys and ȝemanry' of *N. town* in the fifteenth century when we read the stage direction which opens the first Trial scene: 'here xal a massanger com in to þe place rennyng and cryng Tydyngys tydyngys · and so round abowth þe place · Jhesus of nazareth is take · Jhesus of nazareth is take'. Such an appeal may be, in the words of the mediaeval preacher, more to 'þe siȝt wiþoute forþ' than to 'þe feiþ wiþinne forþ', but there is no doubt of its potency, and in this effective stage representation the *Death of Herod*, the *Wóman taken in Adultery*, and the *Passion* plays of the *Ludus Coventriæ* are outstanding.

NOTE A [to page xix].

1. <i>Legenda sanctorum aurea</i> (1481).	<i>The Golden Legend</i> (Caxton).	<i>The Play of the Assumption.</i>
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i. <i>Tu insuper super pectus domini recumbere meruisti</i> et exinde sapientie ac gracie plus ceteris fluentia potasti.	And thou oughtest to bere this palme of lyghte atte the xequyes of chastyte and holynesthou that drankest of the fontayn of perdurable clenes.	Sere <i>and ye slept on christis brest</i> · seying alle celestly Ye are goddis clene mayde · wyth-outyn ony nay This observaunce is most like · you to do dewly.
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ii. Memor enim esse debes qualiter <i>tibi astiti</i> et qualiter te accusante ancilla hostiaria te excusavi.	Thow oughtest remember how the chambriere that was Vssher accused thee and [? I] excused thee.	In cayfas halle · when thou were seyne And of thee peter a mayde acusid there <i>I halpe the tho</i> · now helpe me ageyne.
-------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------

iii. Caxton translates all the versicles which are given in the original Latin in the play, and in one instance the writer of the play has a variant reading.

habebit fructum in re- spectione ¹ animarum san- ctarum.	She shalle haue fruyte in refection of noble sowles.	Habebit requiem in re- spectu animarum san- ctarum.
---------------------------------------------------------------------------	---------------------------------------------------------	-----------------------------------------------------------

¹ Graesse's edition *refeccione*.

NOTE B [to pages xxiii, xxiv, and xlv].

The following passages show the correspondence of the text of the plays and passages dependent on the *Meditationes* with the translation rather than with the original work.

*Meditationes Vitæ
Christi.*

*The Mirrour of the
Blessed Lyf of Jesus
Christ*, p. 29.

*'Salutation and Concep-
tion' Play.*

Bonaventura, *Opera*,
1588.

Nicholas Love, ed.
L. F. Powell.

i. Intuere hic pro deo et
meditare qualiter tota
Trinitas est ibi expectans
responsionem et consen-
sum huius suae filiae
singularis amanter et
delectabiliter aspiciens
verecundiam eius et mores
et verba; et etiam quali-
ter angelus diligenter et
sapienter inducit eam et
ordinat verba sua stans
inclinatus et reverens
coram domina sua . . .

Now take good heed and
haue in mynde how fyrst
all the holy trinite is
there abidyng a fynal
answer and assent of his
blessid douȝter Marye
takyng hede and by-
holdyng lykynge her
schamfast semblaunt, her
sad maneres and her wise
wordes, | and further-
more howe alle the
blessid spirites of heuene,
and alle the ryȝtwis
lyuyng men in erthe
and alle the chosen soules
that weren that tyme in
helle as adam, abraham,
david and alle othere
desireden hir assent in
the whiche stood the
sauacioun of all man-
kynde, | and also how the
aungel gabriel stondyng
with reverence byfore his
lady enclynynge . . .

Mary come of and haste
the
and take hede in thyn
entent
whow þe holy gost blyssyd
he be
abydyth þin answe and
þin assent
.
| fferthetmore take hede
þis space
whow alle þe blyssyd
spyrytys of vertu
þat are in hefne by ffore
goddys face
and alle þe gode levers
and trew
That are here in þis
erthely place
thyn owyn kynrede . þe
sothe ho knew
And þe chosyn sowlys .
þis tyme of grace
þat are in helle and byde
rescu
as Adam, abraham and
david in fere
and many othere of good
reputacion
þat þin answe desyre
to here
and þin assent to þe
incarnacion
in whiche þou standyst
as persevere
of alle man-kenne
sacion. |

*Meditationes Vitæ
Christi.*

*The Mirrour of the
Blessed Lyf of Jesus
Christ, p. 39.*

'Visit to Elizabeth' Play.

O qualis domus, qualis
camera, qualis lectus, in
qua et quo pariter com-
morantur et requiescunt
tales matres talibus filiis
foecundatae, Maria et
Elisabeth, Jesus et
Joannes. Sunt et ibi
magnifici senes, scilicet
Zacharias et Joseph . . .

Et tunc apertum est os
Zachariae, et prophetavit,
dicens: *Benedictus Do-
minus Deus Israel*, etc. .
Et sic in domo illa haec
duo cantica pulcherrima,
scilicet *Magnificat* et
Benedictus, facta fue-
runt . . .

Tandem valefaciens
Elisabeth et Zachariae,
ac benedicens Joanni
rediit ad domum suae
habitationis in Nazareth.

| *A lord god what house
was that* | or what cham-
ber and what bedde in
the whiche dwelleden to
gidre and restedden so
worthi moderes with so
noble sones that is to saie
Marie and Elizabeth
Jesu and John And also
with them dwellynge tho
worschipful olde men
zacharie and Joseph.

And the mowthe and the
tunge of the fader
zacharye *by-fore closed*
for vntrowynge was than
opened: and so he pro-
phecied seienge: . . .

.
And so in that house
thise two noble and
worthy canticles that is
to seyen *Magnificat* and
benedictus weren first
spoken and made.

And at the laste | *whan
al this was done* | sche
toke hir leue at Elizabeth
and Zacharye and blessid
the child John and so
went home et seq.

| *A lord god what hous
was his on* |
pat pese childeryn and
here moderys to
as mary and elizabeth
jhesus and john
and joseph and zakarye
also.

And þan zakarye spak
i-wus
*þat had be down and his
speche lorn*
he and Elizabeth pro-
phesyed as þus
they mad BENEDICTUS .
them be-forn
and so . MAGNIFICAT . and
BENEDICTUS .
ffyrst in *pat* place þer
made worn.

| *Whan att was don* |
oure lady fre
toke here leue than after
this
at Elizabeth and at
Zakarie
and kyssyd johan and gan
hym blys.

Ch. ix, preliminary para-
graph not in original.

'Purification' Play.

After the kynges had
performed her offerynges
. . . 3it stode that worthy
lady of all the world in
that symple herborwe . . .
paciently abidyng unto
the fourty day ordeyned

To be purefyed . haue 3e
no nede
Ne þis on . to be offeryd .
so god me spede
ffor fyrst þou art ful clene
Vndefowlyd in thought
and dede

*Meditationes Vitæ
Christi.*

Ch. ix, preliminary para- 'The Purification' Play.
graph not in original.

by the lawe to hir purifica- and anothyr þi son with-
tioun assche were another owtyñ drede
womman of the peple is god and man to mene
defoyled thoruz synne, Wherefore it nedyd not
and as the childe Jesu to bene
were a pure man and not but to kepe þe lawe . on
god nedý to kepe the Moyses wyse.
observaunce of the lawe.

*The Mirroure of the
Blessed Lyf of Jesus
Christ, pp. 62-3.*

ii. Accipite pater ex- Taketh now *higest fader* *hyest ffadyr* god of powere
cellentissime unigenitum *þoure owne dere sone* *þour owyn dere son* I offre
vestrum quem secundum whom I offre here to þow þow here
mandatum vestrae legis after the biddynge of as I to þour lawe am
vobis offero quia primo- þoure lawe? for he is the sworn
genitus matris est. firste born of his moder. receyve þi childe in glad
manere
for he is þe fyrst þis childe
so dere
þat of his modyr is
born.

iii. Accipite clemen- *Al myzty and merciful* *alle myghty ffyl fadyr .*
tissime pater hanc obla- *fader of heuene vnder-* *mercyyful kyng*
tionem et munusculum et fonge 3e this litel 3ifte receyvyth now þis lytyl
primum donum quod par- and offerynge and the offerynge
vulus vester hodie de sua firste 3ifte that þoure ffor it is þe fyrst in degre
paupertate praesentat. litel child this day pre- þat þour lytyl childe so
senteth vnto þoure *hize* 3ynge
maieste of his symple presentyth to day be my
pouerte. shewyng
to þour *hyz mageste*
of his *sympyl poverté.*

Ploß gyaone god gyaone of all goodnesse
 no y gyte glore no y be gymning had
 so y beo & same att y y fyt & fole
 & liffomth to any taltynge wth fole & had
 for the pynpse no perty felle in yre pwe
 y poynt to pteke wth plore ful glad
 nolt liffomth no lonoly bothe may & loss
 Gontyller & zomany of goodly luff led
 be yal jon fteke as y be kan
 holt y yre word fyt be gan
 & holt god made bothe molde & man

yo tye

iff y so wyl abyde

118 vespil

In y fytte pagent be yonke to play
 holt god dede make yote hie abym myth
 havye so clef upon y fytte day
 & y in he sett angell ful luff
 them angell be fange yre no no day
 yal be pteke god as yt is wth
 but lucifer y angell so gay
 y fuche poynt yre no he pty
 y godde fote be gymning to take
 holt lord yre hie self to make
 but yre he fallyth affend ful blake

so tye so pte pte

ffam hoby & helle to

119 vespil

In y secunde pagent by godde myth
 be yonke to fteke & pteke be dene
 y y othez sex daye by apyn luff
 what yonge beo luffe y yal be fote
 holt best was made & fote of fteke
 and last was man made as y be o
 of manye o yre as y holt pteke
 beo luffe man luffe manye make to beo



& pte in pte

St.

LUDUS COVENTRIÆ.

Cotton MS. Vespasian D. viii.

The Proclamation.

The Plaie called Corpus christi.¹

1^{us} vexillat[or

¶ Now gracyous god groundyd of all goodnesse
as þi grete glorie nevyr be-gynning had
So þou socour *and* saue all þo þat sytt *and* sese
and lystenyth to oure talkyng with sylens styлле *and* sad
Ffor we purpose us pertly styлле in þis prese 5
þe pepyl to plese with pleyis ful glad
now lystenyth us louely bothe more *and* lesse
Gentyllys *and* ȝemanry of goodly lyff lad
þis tyde

we xal ȝou shewe . as þat we kan 10
how þat þis werd ffyrst be-gan
and how god made bothe molde *and* man
Iff þat ȝe wyl a[byde.

¶ 2^{us} vexilla[tor

¶ In þe ffyrst pagent we þenke to play
how god dede make þurowe his owyn myth 15
hevyn so clere upon þe ffyrst day
and þer in he sett Angeff ffyl bryth
Than Angeff with songe þis is no nay
xal worchep god as it is ryth
but lacyfer þat Angeff so gay 20
in suche pompe þan is he pyth
and set in so gret pride
þat goddys sete he gynnyth to take
hese lordys pere hym self to make
but þan he ffallyth a ffend ful blake 25
ffrom hevyn in helle to a[byde.

¹ A note at the top of the folio in small Elizabethan handwriting.

¶ In þe secunde pagent by godys myth
 we penke to shewe *and* pley be-dene
 in þe other sex days by opyn syth
 what þenge was wrought þer xal be sene 30
 How best was made *and* foule of flyth
 and last was man made as I wene
 Of mannys o ryb as I ȝow plyth
 was woman wrougth mannys make to bene
and put in paradyse 35

Fo. 1^v Ther were flourys bothe blewe *and* blake
 of all frutys þei myth þer take
 Saff frute of cunnyng þei xulde for-sake
 And towche it no wyse.

¶ The Serpent toke Eve an Appyl to byte 40
 and Eve toke Adam a mursel of þe same
 whan þei had do þus a-ȝens þe rewle of ryte
 than was oure lord wroth *and* grevyd al *with* grame
 Oure lord gan appose þem of þer gret debyte¹
 both to Askuse hem of þat synful blame 45
and þan almythy god ffor þat gret dyspite
 Assygned hem grevous peyn · as ȝe xal se in game
 In dede
 Seraphyn An Angeiȝ gay
with brennyng swerd þis is verray 50
 From paradise bete hem a-way
 in bybyl as we rede.

¶ We purpose to shewe in þe thryd pagent
 the story of Caym · *and* of hese brother Abelle
 of here tythyngys now be we bent 55
 In þis pagent þe trewth to telle
 How þe tythyng of Abel *with* feyr was brent
and accept to god yf ȝe wyl dwelle
 We purpose to shewe as we haue ment
and how he was kyllid of his brother so felle
 And thaȝ 60
 how Caym was cursyd in al degre

¹ Halliwell reads *debyte*. The MS. is not clear.

of godys owyn mowthe *per* xal 3e se
 of trewe tythyng þis may wel be
 exawple¹ to every man.

65

2^{us} vexilator

¶ The iij^{de} pagent is now 3ow tolde
 þe ffourte pagent of Noe xal be
 how god was wroth · *with* man on molde
 because fro synne man dede not fle
 2 He sent to Noe An Angel bolde
 A shyp ffor to makyn *and* swymmen on þe se
 vpon þe water both wood *and* coolde
 And viij sowles *per* savyd xulde be
 And i peyre of everich bestys in brynge
 whan xlti days þe flode had fflowe
 þan sente Noe out a crowe
and After hym he sent a dowe
 þat brouth ryth good tydynge.

70

75

3^{us} vexilator

¶ Of Abraham is þe fyfte pagent
and of ysaac his sone so fre
 how þat he xulde² *with* fere be brent
and slayn *with* swerd as 3e xal se
 Abraham toke *with* good A-tent
 his sone ysaac *and* knelyd on kne
 his suerd was than ful redy bent
and thouth his chylde *per* offered xuld be
 Vpon An hyff full Ryff
 than god toke tent to his good wyl
and sent An Angel ryth sone hym tyl
and bad Abraham a shep to kyl
 And sauyd his chyldys lyff.

80

85

90

1^{us} vexilator

¶ The sexte pagent is of Moyses
and of tweyn tabelys þat god hym took
 in þe which were wrete *with*-out les
 þe lawes of god to lerne *and* lok
and how god charged hym be wordys these
 þe lawes to lerne al of þat book
 Moyses than doth nevyr more sese

95

So in MS.

² A letter or letters obliterated between *xulde* and *with*.

but *prechyth* duly · bothe *þere and* woke
 Fo. 2^v The lawes as I þow telle 100
þe ten comaundementys alle be-dene
 In oure play *þe* xal hem sene
 to alle *þo þat þere* wyl bene
 If *þat þe* thenke to duelle.

2^{us} *rexillator*

¶ Off *þe* gentyl Jesse rote 105
þe sefnt pagent for sothe xal ben
 out of *þe* which doth sprynge oure bote
 as in *propheeye* we redyn *and* sen
 Kyngys *and* *prophetys* with wordys fful sote
 Schuff *propheeye* al of a qweñ 110
þe which xal staunch oure stryff *and* moote
 And wynnyn us welthe *with-outyn* weñ
 In hevyn to Abyde
 they xal *propheeye* of a mayde
 Añ ffendys of here xal be Affrayde 115
 here sone xal saue us be not dismayde
 With hese woundys wyde.

3^{us} *rexillator*

¶ Of *þe* grete bushop Abyacar
þe tende¹ pagent xal be *with-out* lesyng
þe which comaundyth men to be war 120
and brynge here douterys to dew weddyng
 Añ *þat* ben xiiij *þere and* more
 to Maryage he byddyth hem bryng
 wher evyr *þei* be he chargyth sore
þat *þei* not ffayle for no lettyng 125
þe lawe byddyth so thañ²
 Than Joachym *and* anne so mylde
þei brynge forthe mary *þat* blyssyd chylde
 but she wold not be de-fylyde
 with spot nor wem of man. 130

Fo. 3 ¶ In chastyte *þat* blysfyl mayde
 A-vowyd there here lyff to lede

¹ A later correction. The original word is erased.

² The word *sertayñ* is written before *thañ* and crossed out. Halliwell retains it.

þan is þe bussshop sore dysmayde
 And wonderyth sore al of þis dede
 he knelyd to god as it is sayde 135
and prayth than for help and rede
 þan seyth an Angel be not a-frayde
 of þis dowte take þou no drede
 but for þe kynrede of dauyd þou sende
 lete hem come *with* here offryng 140
 And in here handys white 3erdys brynge
 loke whose 3erde doth ffloure *and* sprynge
 And he xal wedde þat mayden hende.

1^{us} *veaxillator*

¶ In þe x^{te} 1 pagent sothe to say
 A masangere fforthe is sent 145
 Dauyd is kynrede *with*-out de-lay
 they come fful sone *with* good Entent
 Whan joseph offeryd his 3erde þat day
 Anon ryth fforth in present
 þe ded styk do floure fful gay 150
and þan joseph to wedlok went
 Ryth as þe Angel bad
 Than he plyth to his wyff
 In chastyte to ledyn here lyff
 þe bussshop toke here iij · maydonys ryff 155
 Som comforte pere she had 2.

2^{us} *veaxillator*

¶ In þe xi^{de} 3 pagent goth Gabryell
 And doth salute ourē lady fire
 Than grett *with* chylde as I 3ow tell
 þat blyssyd mayde for sothe is she 160
 þo iij maydenys þat *with* here dwelle
 here gret spech but noon þei se
 than they suppose þat sum Angell
 goddys masangere þat it xuld' be
 And thus 165
 þe holy gost in here is lyth

¹ This is corrected from an original ix^{te}.

² First written *hailde* and corrected.

³ This is corrected from an original x^{de}; the writing becomes slightly smaller and there is a faint difference in the colour of the ink with this stanza.

and goddys sone in here is pygth
 þe Aungeff doth telle what he xal hyght
 And namyth þe chylde jhesus.

3^{us} vexillator

¶ In þe xij¹ pagent as I 3ow telle
 Joseph comyth hom fro fer countre
 Oure ladyes wombe with chylde doth swelle
 and þan joseph ful hevy is he
 He doth forsake here with hert ful felle
 out of countre he gynnyth to fle
 he nevyr more thenkyth with here to dwelle
 and than oure lady ryth sore wepyth she
 An Angelf seyð hym ryf
 god is with þi wyff sertayn²
 þerfore Joseph turne hom a-gayn²
 þan is Joseph in herte ful fayn
 And goth a-geyn onto his wyff.

170

175

180

1^{us} vexillator

¶ The xiiij^{te} pagent I sey 3ow be-dene
 xal be of joseph and mylde mary
 how they were sclawndryd with trey and tene
 and to here purgacion þei must hem hy.⁴

185

Fo. 4

2^{us} vexillator

¶ In þe xv⁵ pagent shewe we xal
 how joseph went with-oute varyauns
 for mydwyuys to helpe oure lady at all
 of childe that she had delyuerauns.

190

3^{us} vexillator

¶ In þe xvj⁶ pagent Cryst xal be born
 of þat joy Aungelys xul synge
 and telle þe shepherdys in þat morn
 the blysseful byrth of þat kyng

¹ Here the original word *hellenthe* has been crossed out in red ink, and xii written in fresher black ink above.

² *Serteyn* and *ageyn* appear to have been first written and corrected by scribe.

³ This is corrected from an original xii^{te}.

⁴ A space is left at the bottom of Fo. 3^v, beneath this speech, and at the top and in the middle of Fo. 4 above and beneath the next speech, as if to be filled in later.

⁵ This is corrected from an original xiii.

⁶ This is corrected from an original xiv.

The shepherdys xal come hym be-fforn
with reuerens and with worchepyng
 ffor he xal sauyn *pat* was for-lorn
and graunt us lyf evyr more lestyng
 i-wys

pis gle in gryth
 is mater of myrth
 now crystys byrth

Bryng¹ us to his blys.

1^{us} *veaxillator*

¶ The xv^{te} pagent come kyngys iii
 4^v *with gold myrre and ffrankynsens*
 kyng herowdys styward hem doth se
 And bryngyth all to his presens
 The kyngys of Coleyn *with* hert ful ffre
 tolde kyng herownde here dylygens
 that bei south in *pat* countre
 A kyng of kyngys ffrom fere then
 A sterre led hem be way
 The Chylde is 3oung *and* lyth in staff
 he xal be kyng of kyngys all
 beffore hym we thynk on kne to fall
 And worchep hym pis day.

2^{us} *veaxillator*

¶ In be xvi pagent as wroth as wynde
 is kyng herownde be soth to say
 And cruel knylys *and* vn-kende
 to sle male chyldeyn he sendyth *pat* day
 But cryst jhesu bei may not ffynde
 Ffor joseph hath led *pat* childe away
 Vnto Egyth as we haue mende
 As Angeł to joseph dyd byd *and* say
 In hyght
 be chyldeyn *pat* syt in here moderys lap
 to sowkyn ful swetly here moderys pap
 be knyhtys do sle hem euyne at A swap
 pis is a rewly syth.

¹ Some word beginning with s (or f) and ending with l is crossed out before *Bryng*.

3^{us} vexillator

¶ In þe xvii pagent þe knyghtys be-dene
 Shuff brynge dede childeryn be-for þe kyng
 whan kyng herownde þat syth hath sene
 fful glad he is of here kylling
 Than kyng herownde with-owtyn wene
 is sett to mete at his lykyng
 in his most pride xal come gret tene
 As 3e xal se at oure pleyng
 Fo. 5 his sorwe xal a-wake
 whan he is sett at hese most pryde
 Sodeyn deth xal thrylle his syde
 and kille his knyghtys þat with hym byde
 þe devyl per soulys xal take.

230

235

240

1^{us} vexillator

¶ In þe xviii pagent we must purpose
 to shewe whan cryst was xiȝ 3er of Age
 how in þe temple he dede appose
 and answerd doctoris ryth wyse and sage
 The blyssyd babe with-owte glose
 ouer cam olde clerkys with suych langage
 þat þei meveyld · 3e xal suppose
 how þat he cam to suche knowlage
 and in þis whyle
 thre days he was oute
 ffro his modyr with-out doute
 wepyng she sowth hym rownde aboute
 jheruselem many a myle.

245

250

255

2^{us} vexillator

¶ in þe xix pagent xal seynt jhoñ
 baptyse cryst as I 3ow say
 in þe watyr of flom jordoñ
 with which devys as we best may
 The holy gost xal ouyr hym on
 þe ffaderys voys xal be herd þat day
 out of hevyn þat blisful troñ
 þe fadyr xal be herd þis is no nay
 and forth with pleyñ
 þe holy gost xal be his gyde
 in to desert þer-in to A-byde

260

265

xlti days A terme ful wyde
and xlti nyghtys to faste sartheyn¹.

3^{us} vexillator

¶ in þe xx^{ti} pagent all þe deuelys of helle
they gadere a parlement as 3e xal se
they haue gret doute þe trewth to telle
Of cryst jhesu whath he xulde be
They Sende Ssathan þat Ffynde so Ffelle
Cryst for to tempte in fele degre
We xal 3ow shewe if 3e wyl dwelle
How cryst was temptyd in synnys thre
Of þe devyl sathan
And how cryst Answeryd on to Allé
and made þe fende awaye to falle
As we best may þis shewe we xalle
Thorwe grace of god and man

270

275

280

1^{us} vexillator

¶ The xx^{ti} pagent of a woman xal be
þe which was take in Adultrye
The pharysewys ffalsed þer 3e xal se
Cryst to convycte how they were slye
they conseyyd þis sotylte
yf cryst þis woman dede dampne trewly
A-geyn his prechyng than dede he
Which was of pete and of mercy
And yf he dede here save
þan were he A-3ens moyses lawe
þat byddyth with stonys she xulde be slawe
þus they thowth vndyr þer Awe
Cryst jhesu for to haue.

285

290

2^{us} vexillator

¶ The grettest meracle þat evyr jhesus
In erthe wrouth be-forn his passyon
In xxii^{ti} pagent we purpose vs
to shewe in dede þe declaracion
þat pagent xal be of lazarus
In whos place and habytacion
Cryst was logyd þe gospel seyth thus

295

300

¹ An original *e* in the first syllable appears to have been corrected by the scribe to an *a*.

*and ofte*¹ tyme toke *per* consolacion

but 3yt

Fo. 6 Lazarus As I 3ow say
was iiij days ded *and* beryed in clay 305
ffrom deth to lyve þe iiij^{te} day
Cryst reysed hym ffrom þat pyt.

3^{us} vexillator

¶ In þe xxiiij^{ti} pagent palme sunday
in pley we purpose ffor to shewe 310
how chylderyn of Ebrew with flowrys ful gay
þe wey þat cryst went þei gun to strewe

1^{us} vexillator

In þe xxiiij^{ti} pagent as þat we may
cryst *and* his apostelys alle on rewe
the mawnde of god þer xal they play
and sone declare it with wordys ffewe 315

And than

Judas þat fals traytour
ffor xxx^{ti} platys of werdly tresour
xal be-tray oure savyour
to þe jewys certan².

320

2^{us} vexillator

¶ ffor grevous peyn þis is no les
in þe xxv^{ti} pagent cryst xal pray
to þe fadyr of hevyn þat peyn for to ses
his shamful deth to put Away
Judas þat traytour be-for gret pres 325
xal kys his mouth *and* hym be-tray
Añ his dyscopyles than do dyscres
and forsake cryst þe soth to say
ffor doute þei do hem hede
hese dyscopylys añ every-choñ 330
do renne away *and* leve hym aloñ
they lete hym stondyn amonge his ffon
And ronne Away ffor drede.

3^{us} vex[illator

Fo. 6^v Than in þe xxvj^{ti} pagent
to Cayphas cryst xal be brouth 325

¹ The *o* is blotted and may have been corrected from another letter.

² The *e* is blotted and not clearly decipherable.

þo jewys fful redy þer xul be bent
 Cryst to Acuse *with* worde *and* thouth
 Seynt petyr doth folwe *with* good intent
 to se *with* cryst what xuld be wrouth
 Ffor crystys dysceple whan he is hent 340
 thryes he doth swere he knew hym nowth
 A kok xal crowe *and* crye
 Than doth petyr gret sorwe make
 Ffor he his lord þus dede for-sake
 But god to grace hym sone doth take 345
 Whan he doth aske mercye.

1^{us} *rexillator*

¶ In þe xxvij pagent sere Pylat
 Is sett in seté as hy justyce
 Whan he is set in his astat
 thre thevys be brout of synful gyse 350
 And cryst þat louyd neyr stryff nor bat
 but trewth *and* goodnesse on every wyse
 as for a thef *with* ryth gret hat
 is browth to stondyn at þat same syse
 And þan as I 3ow say 355
 b coveryd *with* clothis al of þe best¹
 a the Wyff of Pylat goth to rest¹
 Than for to slepe she is ful prest
 All þis we thenke to play.

2^{us} *rexillator* 360

¶ in þe xxviiij^{ti} pagent xal judas
 þat was to cryst a ffals traytour
with wepyng sore evyr crye Alas
 þat evyr he solde oure savyour
 o. 7 He xal be sory ffor his trespas
 And brynge a-zen all his tresour 365
 all xxx pens to sere Cayphas
 he xal them brynge *with* gret dolowre
 Ffor þe which cryst was bowth
 Ffor gret whanhope as 3e xal se
 he hangyth hym self vpon a tre 370
 Ffor he noth trostyth in godys pete
 to helle his sowle is browth.

¹ So, in wrong order with indication of the mistake, in MS.

3^{us} vexillator

¶ In þe xxix pagent to Pylatus Wyff
 in slepe aperyth þe devyl of helle
 ffor to savyn crystys lyff 375
 The devyl here temptyth as I ȝow telle
 Sche sendyth to pylat a-non ful ryff
 And prayth þat cryst he xuld not qwelle
 þan pylat is besy *and* ryth blyff
 cryst for to savyn he ȝevyth councelle 380
 ffor he dede neuyr trespas
 The jewys do crye fast ffor to kylle¹
 the² rythful man þei aske to spylle
 A thef þei saue with herty wyllle
 þat Callyd is barrabas. 385

1^{us} vexillator

Fo. 7^v ¶ In þe xxx^{ti} pagent þei bete out crystys blood
 And nayle hym al nakyd upon a rode tre
 betwen ij thevys · i-wys they were to wood
 they hyng cryst jhesu · gret shame it is³ to se
 vii wurdyes cryst spekyth hangyng upon þe rode 390
 þe weche ȝe xal here all þo þat wyl þer be
 þan doth he dye ffor oure allether good
 his modyr doth se þat syth gret mornyng makyth she
 Ffor sorwe she gynneth to swowne
 Seynt johan Evyn þer as I ȝow plyth 395
 doth chere oure lady with al his myth
 And to þe temple anon forth ryth
 he ledyth here in þat stownde.

2^{us} vexillator

¶ we purpose to shewe in oure pley n place⁴
 in þe xxxj^{ti} pagent þorwe godys myth 400
 how to crystys herte a spere gan pace
and rent oure lordys bryst in ruly plyth
 Ffor longeus þat olde knyth blynd as he was
 A ryth sharpe spere to cristys herte xal pyth

¹ The writing becomes slightly less regular with this line to the bottom of the folio.

² *ryff* written before the next word and crossed through by scribe.

³ *was* first written and corrected by scribe to *is*.

⁴ The writing in this speech is slightly more sprawled than heretofore.

þe blod of his wounde to his eyn xal tras
and þorwe gret meracle þer hath he syth. 405

Than in þat morn

crystys soule goth down to helle

and þer ovyr comyth þe fende so felle

comforyth þe soulys þat þer in dwelle 410

and savyth þat was flörlorñ.

3^{us} vexillator

¶ Joseph and nycodemus to cryst trew servaunt¹

in þe xxxij page² þe body þei Aske to haue

Pylat ful redyly þe body doth hem graunt

þan þei with reverens do put it in grave 415

þe jewys more wyckyd þan ony geawnt

Ffor crystys ded body kepers do þei craue

pylat sendyth iiij knyts þat be ryth hardaunt

to kepe þe bloody body in his dede conclaue

8 And 3it be his owyn myth 420

The body þat was hevy as led

be þe jewys nevyr so qwed

A-ryseth from grave þat þer lay ded

And ffrayth than every knyth.

1^{us} vexillator

¶ in þe xxiiij³ pagent þe soule of cryst jhesu

xal brynge all his ffrendys ffrom helle to paradyse 425

þe soule goth þan to þe graue . and be ryth⁴ gret vertu

þat body . þat longe ded hath loyn . to lyf a3en doth ryse

Than doth cryst jhesu on to his modyr sew

and comforyth all here care in temple þer she lyse 430

with suche cher and comforth his modyr he doth indew

þat joy it is to here . þer spech for to devyse

and than

oure lady of hefne so cler

In herte sche hath ryth glad chere

whan here sone þus doth apere 435

here care away is tan.

2^{us} vexillator

¶ in þe xxxiiii^{ti} pagent xal maryes thre

¹ The writing for the first five lines of this speech is smaller.

² So in MS. for *pagent*.

³ So in MS. for xxxiii.

⁴ This word omitted and written over the line by the scribe.

seke cryst jhesu in his grave so coolde
 An Aungel hem tellyth þat aresyn is he 440
and whan þat þis tale to them is tolde
 To crystys dyscyplis with wurdys fful fre
 they telle these tydyngys with brest ful bolde
 than petyr *and* johan as ȝe xal se
 down rennyn in hast ouer lond *and* wolde 445
 The trewth of þis to haue
 whan þei þer comyn as I ȝow say
 he is gon ffrom vndyr clay
 þan þai wytnesse a-noon þat day
 he lyth not in his grave. 450

3^{us} vexillator

Fo. 8v ¶ On to Mary Mawdelyn as we haue bent
 Cryst jhesu xal than Apere
 In þe xxxv^{ti} pagent
and she wenyth he be A gardenere
 Mary be name verament 455
 Whan cryst here callyth with spech ful clere
 She ffallyth to ground with good entent
 to kys his fete with gladsoṁ chere
 but cryst byddyth here do way
 he byddyth his feet þat sche not kys 460
 tyl he haue styed to hefne blys
 to crystys dyscyplys mary i-wys
 than goth · þe trewth to say.

1^{us} vexillator

¶ In þe xxxvj^{ti} pagent xal cleophas
 And sent luke · to a castel¹ go 465
 Of crystys deth as þei fforth pas
 they make gret mornyng *and* be ful wo
 Than cryst þem ovyr-tok as his wyl was
and walkyd in felachep fforth with hem too
 to them he doth expowne bothe more *and* las 470
 aȝ þat prophetys spak ad² of hym self Also
 that nyth in fay
 whan þei be set · with-in þe castell

¹ The initial c is corrected from some other letter.² So in MS.

In brekyng of bred · þei know¹ cryst weſt
Than ſodeynly as I þow teſt
Cryste is gon his way.

475

2^{us} vexillator

¶ In þe xxxviij^{ti} pagent þan purpos we
to Thomas of ynde cryst xal apere
And thomas euyn þer as ȝe xal se
xal put his hand in his woundys dere.

480

3^{us} vexillator

9 ¶ In þe xxxviij^{ti} pagent up styte xal he
in to hefne þat is so clere
Aſt heſe Apoſtele þer xul be
And woundere ſore and haue gret dwere
Of þat fierly syth
þer xal come Aungeſt tweyð
and comfforte hem þis is certeyð
and tellyn þat he xal comyn ageyð
Evyn by his owyn myth.²

485

1^{us} vexillator

¶ Than ſfolwyth next ſekyrly
of Wyttſunday þat ſolempne feſt
whyçh pagent xal be ix and thretty
to þe apoſtelys to apere be cryſtys heſt
In hieruſalem were gaderyd xij opynly
to þe Cenacle comyng ffrom weſt and Eſt
þe holy goſt apperyd fful veruently
with brennyng ffire thyrlýng here breſt
procedyng from hevyn tronðe
Aſt maner langage hem ſpak with tunç
latyn grek and Ebrew among
And Aſfter þei departyd and taryed not long
here deth · to take ful ſone.

490

495

500

2^{us} vexillator

¶ The xlti^{ti} pagent xal be þe laſt
and domysday þat pagent xal hyth
who ſe þat pagent may be agast
to grevyð his lord god eyther day or nyth
The erth xal qwake bothe breke and braſt

505

¹ Or *knew* ; the letter is partially blotted.

² This ſpeech forms one ſtanza with the laſt ſpeech, but it is marked as a ſeparate ſtanza in the MS.

Fo. 9^v 1

berelys *and* gravys xul ope ful tyth
 ded men xul rysyn *and* þat þer in hast
 And ffast to here ansuere þei xul hem dyth
 Beffore godys fface
 but prente wyl þis in 3our mende
 Who so to god . hath be vnkende
 Ffrenchep þer xal he non ffynde
 ne þer get he no grace.

510

515

¶ 3^{us} vexillator

¶ Now haue we told 3ow aȝt be-dene
 the hool mater þat we thynke to play
 whan þat 3e come þer xal 3e sene
 this game wel pleyd in good a-ray
 Of holy wrytte þis game xal bene
and of no fablys be no way
 now god þem save from trey *and* tene
 ffor us þat prayth upon þat day
 And qwyte them wel þer mede
 A sunday next yf þat we may
 At vj of þe belle we gynne oure play
 In N. townd wherfore we pray
 That god now be 3oure Spede.

520

525

Amen.

Remainder of Fo. 9^v—3½ inches—left blank.Fo. 10²*Ego sum alpha et oo . principium et finis.*

Deus

¶ My name is knowyn god *and* kyng
 My werk for to make . now wyl I wende
 in my self restyth my reynenge
 it hath no gynnyng ne non ende
 And aȝt þat evyr xal haue beyng
 it is closyd in my mende
 whan it is made at my lykyng
 I may it saue I may it shende

1

5

¹ Corrected to 10 and then crossed through.² At the top of this page in the MS., the bottom part of the letters of the name of the owner Hegge can be seen. The remains of the letters of the Christian name are indistinguishable, but *Hegge Dunelmensis* can still be deciphered.³ This line is written in larger form and underlined in red.

After my plesawns
So gret of myth is my pouste
All thyng xal be wrowth be me
I am oo god . in personys thre
knyt in oo substawns.

10

¶ I am þe trewe trenyte
here walkyng in þis wone
thre personys myself I se
lokyn in me god Alone
I am þe ffadyr of powste
my sone with me gynnyth goð
my gost is grace in mageste
weldyth welthe up in hevyn tron
O god thre . I calle
I am fadyr of myth
my sone kepyth ryth
my gost hath lyth
and grace with-alle.

15

20

25

¶ My-self begynnyng nevyr dyd take
And endeles I am thorw myn owyn myth
now wole I be-gynne my werke to make
Ffyrst I make hevyn with sterrys of lyth
In myrth and joy euermore to wake
In hevyn I bylde Angell ffyl bryth
my servauntys to be and for my sake
with merth and melody worchepe my myth
I belde them in my blysse
Aungeß in hevyn evyr more xal be
In lyth ful clere bryth as ble
With myrth and song to worchip me
Of joye þei may not mys.

30

35

hic content angeli in celo. ¶ *Tibi omnes angeli tibi celi et vniuerse*
potestates . Tibi cherubyn et seraphyn incessabili voce proclamant .
Sanctus . Sanctus . Sanctus . Dominus deus sabaoth.

lucifere

¶ To whos wurchipe synge 3e þis songe
to wurchip god or reverens me
but 3e me wurchipe 3e do me wronge
ffor I am þe wurthyest þat evyr may be.

40

Angeli boni

We wurchipe God of myth most stronge
 whiche hath fformyd · bothe vs *and the*¹ 45
 we may nevyr wurchyp hym to longe
 Ffor he is most worthy of mageste
 On knes to god we ffalle
 oure lorde god wurchyp we
 And in no wyse honowre we² the 50
 A gretter lord may nevyr non be
 than he *pat* made us alle.

lucifere

¶ A wurthyer lord forsothe am I
 and worthyer than he · Euyr wyl I be
 Fo. 11 In evydens *pat* I am more wurthy 55
 I wyl go syttyn in goddys se
 Above sunne *and* mone, *and* sterrys on sky
 I am now set as *ge* may se
 now wurchyp me ffor most mythy³
and for *your* lord honowre now me 60
 Syttyng in my sete.

angeli mali

Goddys myth we for-sake
and for more wurthy we *pe* take
pe to wurchep honowre we make
and ffalle down at *pi* ffete. 65

Deus

¶ Thu lucyfere ffor *pi* mekyl pryde
 I bydde *pe* ffalle from hefne to helle
 And all *po* *pat* holdyn on *pi* syde
 in my blysse nevyr more to dwelle
 At my comawndement anon down *pou* slyde 70
 with merth *and* joye nevyr more to melle
 In myschyf *and* manas evyr xalt *pou* abyde
 in byttyr brennyng *and* fyer so felle
 in peyn evyr to be pyht⁴.

¹ The *e* here is thickly written as if a correction, and a faint second *e* is writt-en above.

² This word omitted and written over the line by the scribe.

³ *wurthy* first written and crossed through.

⁴ *pyth* first written and crossed through.

lucyfere

75

At thy bydding þi wyl I werke
and pas fro joy to peyne smerte
now I am a devyl ful derke
þat was An Aungeſt bryht.

¶ Now to helle þe wey I take
in endeles peyn þer to be pyht
Ffor fere of fyre a fart I crake
In helle donjooñ · myn dene is dyth.

80

Deus

2

11^v Now hevyn is made ffor Aungeſt sake
þe fyrst day *and* þe fyrst nyth
The secunde day watyr I make
The walkyn also ful fayr and b[r]yth¹
The iijde day · I parte watyr from erthe
tre *and* every growyng thyng
both erbe *and* floure of Suede smellyng
the iijde day is made be my werkyng
now make I þe day þat xal be þe fferthe.

85

90

¶ Sunne *and* mone *and* sterrys Also
þe forthe day I make in same
þe vte day · werñ *and* ffysch þat swymme *and* go
byrdys *and* bestys · bothe wylde *and* tame
the sexte day my werk I do
And make þe man Adam be name
In erthelech paradys with-owtyn wo
I graunt þe bydynge lasse þou do blame.

95

¶ Fflesch of þi fflesch · And bon of þi boñ
Adam here is þi wyf *and* make
both ffysche *and* foullys þat swymmyn *and* goñ
to everych of hem a name þou take
Bothe tre *and* frute *and* bestys echoñ
red *and* qwyte bothe blew *and* blake
þou geve hem name be þi self aloñ
Erbys *and* gresse both beetys *and* brake
þi wyff þou geve name Also

100

105

¹ This word has been altered by erasure to *lyth*.

loke þat 3e not ses
 3owre ffrute to encres
 þat þer may be pres
 me worchipe for to do. 110

¶ Fo. 12 ¶ Now come Fforth Adam to paradys
 ther xalt þou haue all maner thyng
 bothe flesch *and* flysch *and* frute of prys
 all xal be buxum at þi byddyng 115
 Here is pepyr pyan *and* swete lycorys
 take hem all at þi lykyng
 both appel *and* pere *and* gentyl rys
 but towche nowth þis tre þat is of Cunnyng 120
 All thyng saff þis ffor þe is wrought
 here is all þinge þat þe xulde plese
 All redy made on to þin ese
 Ete not þis frute ne me dysplese
 ffor þan þou deyst þou skapyst nowth. 125

¶ Now haue I made all thyng of nowth
 hebyn *and* Erth · foull *and* best
 to all thyng þat myn hand hath wrowth
 I graunt myn blyssyng þat evyr xal lest ¹
 My wey to hefne is redy sowth 130
 of werkyng I wole þe ² vij^{te} day rest
 And all my creaturys þat be a-bowth
 my blyssyng 3e haue both Est *and* west
 of werkyng þe vij^{te} day 3e sees
and all þo þat sees of laboring here 135
 þe vij^{te} day with-outyn dwere
and wurchyp me in good manere
 þei xal in hefne haue endles pes.

¶ Adam go forth *and* be prynce in place
 ffor to hefne I sped my way
 þi wyttys wel loke þou chase
 And gostly gouerne þe as I say. 140

¶ Holy ffadyr blyssyd þou be

Adam

¹ last first written, corrected to *lest*.

² A word, possibly *sefte*, written before *vij^{te}* and crossed through.

Ffor I may walke in welthe anow¹
 I ffynde datys gret plente
and many ffele frutys ful every bow
 All þis wele is ȝevyn to me
and to my wyf þat on me lowh
 I haue no nede to towche ȝon tre
 Aȝens my lordys wyl to werke now
 I am a good gardenere
 Euery frute of rytthe name
 I may gaderyn *with* gle *and* game
 to breke þat bond I were to blame
 þat my lord bad me kepyn here.

145

150

155

Eua

¶ We may both be blyth *and* glad
 oure lordys comaundement to fulfyll
with ffele frutys be we ffayr ffad
 woundyr dowcet *and* nevyr on ill
 Euery tre *with* frute is sprad
 of them to take as plesyth us tyll
 oure witte were rakyl *and* ovyr don bad
 to fforfete Ageyns oure lordys wyll
 in ony wyse
 in þis gardeyn I wyl go se
 all þe fflourys of fayr bewte
and tastyn þe frutys of gret plente
 þat be in paradyse.

160

165

Serpens

¶ Heyl Ffayr Wyff *and* comely dame
 þis ffrute to Ete I þe counselle
 take þis Appyl *and* Ete þis ssame
 þis frute is best as I þe telle.

170

Eua

That appyl to Ete I were to blame
 ffrom joy oure lorde wold us expelle
 we xuld dye *and* be put out *with* schame
 in joye of paradyse nevyr more to duelle

175

¹ The final *e* of *welthe* and the *a* (?) of *anow* are obscured by a large blot in the MS. which may also hide some letter or mark above *be* in the first line of the stanza.

God hym self þus sayde¹
 what day of þat frute we Ete
 with þese wurdys god dyd us threte
 þat we xuld dye our lyff to lete
 perffore I am affrayde. 180

Serpens

¶ Of þis Appyl yf 3e wyl byte
 Evyn as god is so xal 3e be
 wys of Connyng as I 3ow plyte
 lyke on to god in al degre 185
 Sunne *and* mone *and* sterrys bryth
 ffysch *and* foule bope sond *and* se
 at 3our byddying bothe day *and* nyth
 all thyng xal be in 3owre powste
 3e xal be goddys pere 190
 Take þis appyl in þin hond²
and to byte þer of þou ffond
 take a nother to þin husbond
 þer of haue þou no dwere.

Eua

¶ So wys as god is in his gret mayn
and ffelaw in kunyng ffayn wold I be. 195

Serpens

Fo. 13^v Ete þis Appyl *and* in certeyn
 þat I am trewe sone xalt þou se.

Eua

¶ To myn husbond with herte fful fayn
 þis appyl I bere as þou byddyst me 200
 þis frute to Ete I xal asayn
 so wys as god is yf we may be
 And goddys pere of myth
 To myn husbond I walke my way
and of þis appyl I xal a-say 205
 to make hym to Ete yf þat I may
and of þis ffrewte to byth.

¶ *hic eua reueniet ad viro suo et dicet ei.*

¶ My semely spowse *and* good husbond

¹ The *a* in *sayde* has been corrected from an *e* by the scribe.

² Corrected by the scribe from *hond*, the *a* marked with deleting dot beneath and *o* written above the line.

lysteneth to me sere I 3ow pray
 take þis ffayr appyl all in 3our hond 210
 þer of a mursel byte *and* a-say
 To Ete þis appyl loke þat 3e fonde
 Goddys ffelaw¹ to be al-way
 All his wysdam to vndyrstonde
and goddys pere to be ffor Ay 215
 all thyng for to make
 both ffysch *and* foule se *and* sond
 byrd *and* best watyr *and* lond
 þis appyl þou take out of myn hond
 a bete þerof þou take. 220

Adam

¶ I dare not towch þin hand ffor dred
 of oure lord god omnypotent
 if I xuld werke after þi reed
 of god oure makere I xuld be shent
 14 If þat we do þis synful dede 225
 we xal be ded by goddys jugement
 out of þin hand *with* hasty spede
 cast out þat appyl a-non present
 ffor fer of goddys threte.

Eua

230

Of þis appyl yf þou wylt byte
 goddys pere þou xalt be pyht
 So wys of kunnyng I þe plyht
 þis frute yf þou wylt Ete².

Adam

¶ If we it Ete oure self we kylle
 as god us told we xuld be ded
 to ete þat frute *and* my lyf to spylle
 I dar not do aftyr þi reed. 235

Eua

A ffayr Aungeſt þus · seyd me tylle
 to Ete þat appyl take nevyr no dred
 so kunnyng as god in hevyn hille
 þou xalt sone be *with-inne* a sted
 þerfore þis frute þou Ete. 240

¹ The second *f* is doubtful here. It seems to have been faintly inserted.

² Final *e* blotted.

Adam

Off goddys wysdam for to lere
and in kunnyng to be his pere
 of thyn hand I take it here
and xal sone tast pis mete.

245

Adam dicit sic

Alas Alas ffor pis fals dede
 my flesly frend · my fo I fynde
 Schameful synne doth us vn-hede ¹
 I se vs nakyd be-fore *and* be-hynde
 oure lordys wurd wold we not drede
 perfore we be now caytyvys vn-kynde
 oure pore preuytes ffor to hede
 Summe ffygge levys fayn wolde I fynde
 Ffor to hyde oure schame
 Womman ley pis leff on pi pryvyte
 And *with* pis leff I xal hyde me
 Gret schame it is vs nakyd to se
 Oure lord god þus to grame.

250

255

Eva

260

¶ Alas þat evyr þat speche was spokyn
 þat þe fals Aungel seyð on to me
 Alas oure makers byddyng is brokyn
 Ffor I haue towchyd his owyn dere tre
 oure flescly eyn ² byn al vnlokyn
 nakyd for synne oure sylf we se
 þat sory Appyl þat we han sokyn
 to deth hath brouth my spouse *and* me
 Ryth grevous is oure synne
 of mekyl shame now do we knowe
 Alas þat evyr pis Appyl was growe
 to dredful deth now be we throwe
 in peyne vs evyr to pynne.

265

270

Deus

¶ Adam þat *with* myn handys I made
 where art þou now · what hast þou wrought.

Adam

A lord for synne oure flourys do ffade
 I here pi voys · but I se þe nought.

275

¹ *vn* corrected by scribe from *un*.

² An *h* crossed out between *eyn* and *byn*.

Deus

Adam why hast þou synnyd so sone
þus hastyly to breke my bone

5 And I made þe mayster vndyr mone
Trewly of Euery tre

O tre I kept for my owe

Lyff *and* deth þer-in I knowe

þi synne fro lyf now þe hath throwe

Ffrom deth þou mayst not fle.

280

Adam

¶ Lord I haue wrought aʒens þi wyll

I sparyd nat my sylf to spyll

þe woman þat þou toke me tylle

sche brougth me þer to

It was here counseil *and* here reed

sche bad me do þe same deed

I walke as wernð with-outyn wede

A-wey is schrowde *and* sho.

290

Deus

¶ Womman þat arte þis mannys wyffe

why hast þou steryd ʒour bothers stryffe

now ʒe be ¹ ffrom ʒour ffayr lyffe

and are demyd for to deye

Vnwys womman sey me why

þat þou hast don þis fowle folý

and I made þe a gret lady

in paradys for to pleye.

295

300

Eua

¶ Lord whan þou wentyst from þis place

A werm with An Aungelys face

he hyth vs to be ful of grace

þe frute yf þat we Ete

I dyd his byddyng Alas Alas

now we be bowndyn in dethis las

I suppose it was sathanas

to peyne he gan vs pete.

305

Deus

5v ¶ Thou werm with þi wylys wyk

þi fals fablis þei be ful thyk

310

¹ be omitted and written above the line.

why hast *pou* put dethis pryk
 in Adam *and* his wyff
 thow *pei* bothyn my byddyng haue brokyn
 out of whoo ȝet art not wrokyn
 in helle logge *pou* xalt be loky¹
 And nevyr mo lacche lyff.

315

Diabolus

¶ I xal *pe* sey where ffore *and* why
 I dede hem all *pis* velony
 ffor I am ful of gret envy
 Of wreth *and* wyckyd hate
 That man xulde leve above *pe* sky
 where as sum tyme dwellyd I
and now I am cast to helle sty
 streyte out at hevyn gate.

320

Deus²

¶ Adam ffor *pou* þat appyl boot
 A-ȝens my byddyng well I woot
 Go teyl *pi* mete with swynk *and* swoot
 in to *pi* lyvys ende
 Goo nakyd vngry *and* bare ffoot
 Ete both erbys gres *and* root
 thy bale hath non other boot
 as wrecch in werlde *pou* wende.

325

330

¶ womman *pou* sowtyst *pis* synnyng
 And bad hym breke myn byddyng
 þerfore *pou* xalt ben vndyrlyng
 to mannys byddyng bend
 what he byddyth *pe* · do *pou* þat thyng
and bere *pi* chyldere · with gret gronyng
 In daungere *and* in deth dredynge
 in to *pi* lyvys ende.

335

340

Fo. 16

¶ Thou wyckyd worm ffull of pryde
 fflowle envye syt be *pi* syde
 Vpon *pi* gutt *pou* xalt glyde
 As werm wyckyd in kende
 tyl a mayden in medyl-erth be born
pou ffende I warn *pe* be-for

345

¹ So in MS. for *loky*.² *Ad* first written and crossed through.

thorwe here þi hed xal be to-torn
On wombe a-wey þou wende.

Diabolus

¶ At þi byddyng fflowle I falle
I krepe hom to my stynkyng stalle 350
helle pyt *and* hevyn halle
xul do þi byddyng bone
I ffalle down here a fflowle freke
ffor þis ffalle I gynne to qweke
with a ffart my brech I breke 355
my sorwe comyth ful sone.

Deus

¶ Ffor 3our synne þat 3e haue do
out of þis blysse sone xal 3e go
in erthly labour to levyn in wo
and sorwe þe¹ xal a-tast 360
Ffor 3our synne *and* mys-doyng
An Angell with a swerd brennyng
out of þis joye he xal 3ow dyng
3our welth away is past

*Hic recedit deus et angelus seraphicus cum gladio flammea verberat
adam et Euam extra paradisum.*

Seraphim

¶ 3e wrecchis vnkend *and* ryht vnwyse
out of þis joye hy3 3ow in hast 365
with flammyng swerd ffrom paradyse
to peyn I bete 3ow of care to tast
3our myrth is turnyd to carfull syse
3our welth with synne a-wey is wast 370
ffor 3our ffalse dede of synful gyse
þis blysse I spere ffrom 3ow ryth fast
here-in come 3e no more
Tyl a chylde of a mayd be bornd
and vpon þe rode rent *and* torn 375
to saue all þat 3e haue forlorn
3our welth for to restore.

Eva

¶ Alas alas *and* wele away
þat evyr towchyd I þe tre
I wende as wrecch in welsom way 380

¹ So in MS. *ye* for *3e*.

in blake busschys my boure xal be
 In paradys is plente of pleye
 Ffayr frutys ryth gret plente
þe ȝatys be schet *with* godys keye
 my husbond is lost be-cause of me
 leve spowse now *pou* fonde
 Now stomble we on stalk *and* ston
 my wyt a-wey is fro me gon
 wrythe on to my necke bon
with hardnesse of *þin* honde.

385

390

Adam

Wyff *þi* wytt is not wurth a rosche
 leve woman turne *þi* thought
 Fo. 17 I wyl not sle fleschly of my flesche
 Ffor of my flesche · *þi* flesche was wrought
 Oure hap was hard · oure wytt was nesche
 to paradys whan we were brought
 my wepyng xal be longe ffresche
 schort lykyng xal be longe bought
 no more telle *pou* þat tale
 Ffor yf I xulde sle my wyff
 I sclow my self *with*-owtyn knyff
 in helle logge¹ to lede my lyff
with woo in wepyng dale.

395

400

¶ But lete vs walke forth in to *þe* londe
with ryth gret labour oure fode to fynde
with delvyng *and* dyggyng *with* myn hond
 oure blysse to hale *and* care to-pynde
 And wyff to spynne now must *pou* ffonde
 oure nakyd bodyes in cloth to wynde
 tyll sum comforth of godys sonde
with grace releve oure careful mynde
 Now come go we hens wyff.

405

410

Eva

Alas þat ever we wrought þis synne
 oure bodely sustenans for to wynde

¹ Or *longge*. There is a stroke over the *og*, but it seems to be in a different ink, higher and not quite like the ordinary mark of the contracted *n*. The words *in helle logge* occur on Fo. 15^v.

þe must delve *and* I xal spyne
in care to ledyn oure lyff.

415

Abeel

3

I wolde ffayn knowe · how I xuld do
to serue my lord god to his plesyng
þer fore Caym brother lete us now go
vn-to oure ffadyr *with-owte* lettyng *
7^v Suenge hym in vertu and in norture
to com to þe hyȝe joy celestyall
remembryng to be clene *and* pure
for in mys-rewle we myth lythly fall
A-ȝens hevyn kyng
lete us now don oure dyligens
to come to oure faderys *presens*
Good brother passe we hens
to knowe ffor oure levyng.

5

10

Caym

¶ As to my fadyr lete us now tee
to knowe what xal be his talkyng
and þat ¹ I holde it but vanyte
to go to hym ffor Any spekyng
to lere of his lawe
Ffor if I haue good ² a-now plente
I kan be mery so moty the
thow my fadyr I nevyr se
I ȝyf not þer of An hawe.

15

20

Abel

¶ Ryth sovereyn fadyr semely sad *and* sure
euer we thank ȝow in hert body and thowth

* Ff. 16-17 at the foot of both pages crosswise in large liturgical script with rubrication :

Adam. genuit { Caym } Caym. *genuit*. Enoch. *genuit*. Iradh. *genuit* Maynael.
 { Abel }
 { Seth }

genuit Matussahel. *genuit* lamech³. þat slow Caym. þis lamech had 2 wyffys.
Ada and ³ Sella. Of Ada com Jabel. fadere of *tenty*s and of herdmen. [The
rest of this note on Lamech's offspring is illegible, the letters having been cut
away with the margin. It is in the handwriting of the scribe of the MS.]

¹ MS. *ȝet* for *ȝet* ?

² The *d* is written over some other letter.

³ Some miswritten letters (? Se) crossed out after *and*.

And alwey shuff whyff oure lyf may indure 25
 as inwardly in hert it kan be sought
 bothe my brother *and* I¹
 Ffadyr I ffalle on-to *your* kne
 to knowe how we xul rewlyd be
 ffor godys þat fallyth bothe hym *and* me 30
 I wolde ffayn wete trewly.

Adam

¶ Sonys þe arn to spekyn naturally
 The ffyrstffrute · of kendely engendrure
 Be-fforn whom saff *your* modyr *and* I
 Fo.18 were nevyr non of mannys nature 35
 And þit were we al of a nother portature²
 As þe haue me oftyn herd seyð sothly
 Wherfore sonys yf þe wyl lyff sad *and* sure
 Ffyrst I þow counseyff most syngulerly
 God ffor to loue *and* drede 40
 And suche good as god hath þow sent
 the fyrst frute offyr to hym in sacryfice brent
 hym evyr be-sechyng *with* meke entent
 In aiff *your* werkys to save *and* spede.

Abeeñ

¶ Gramercy ffadyr ffor *your* good doctrine 45
 Ffor as þe vs techyn so xal we do
 And as ffor me þorwe³ goddys grace⁴ dyvyne
 I wyl fforth *with* applye me þerto.

Cayme

And þow me be loth I wyl now also
 On to *your* counseñ ffadyr me inclyne 50
 and þitt I say now to þow both too
 I had levyr gon hom weñ ffor to dyne.

Adam

Now god graunt good sacryfice to þow both too
 he vowche-saiff to acceptyn þow *and* aiff myne

¹ The writing becomes noticeably smaller from this line to the bottom of the folio.

² As þe haue me oftyn seyð sothly, with *haue* written above the line, is written as the next line and crossed through.

³ MS. þō.

⁴ A letter y or þ obliterated after *grace*.

and 3eve 3ow now grace to plesyn hym soo 55
 þat 3e may come to þat blysse þat hym self is inne
 With gostly grace
 þat all 3our here levyn¹
 may be to his plesyn^g
 and at 3our hens partyng 60
 to com̄ to good place.*

Abell dicit

¶ Al-myhtty god and god ful of myht
 be whom all þing is made of nowth
 to þe myn hert is redy dyht
 for upon þe is all my thought 65
 O souereyn lord reygnyng in eternyte
 with all þe mekenesse þat I kan or may
 This lombe xal I offre it up to the
 accept it blyssyd lord I þe pray
 my 3yft is but sympyl pis is no nay 70
 but my wyl is good and evyr xal be
 þe to servyn and worchepyn both nyht and day
 and þer to þi grace grawnt þou me
 throwh þi gret mercy
 which in a lombys lyknes 75
 þou xalt for mannys wykydnes
 Onys ben offeryd in peynfulnes
 and deyn ful dolfoly.

¶ Ffor trewly lord þou art most worthy
 þe best to haue in eche degre 80
 both beste and werst ful certeynly
 all is had þurowe grace of þe
 The best schep full hertyly
 amonges my flok þat I kan se
 I tythe it to god of gret mercy 85
 And bettyr wold if bettyr myht be
 Evyn here is myn offryng
 I tythe to þe with ryht good wylle

¹ Lines 58-61 are written in two lines divided by two black strokes.

* Ff. 17^v-18. At the foot of the pages as before : Seth genuit Enos. genuit Caynan. genuit Malachel. genuit Jared genuit Enok genuit Matussalem. genuit Lamech genuit Noe.

of þe best þou sentyst me tylle
 now gracyous god on hevyn hille 90
 Accept now my tythyng.

Caym

Fo. 19 ¶ Amonges all folys þat gon on grownd
 I holde þat þou be on of þe most
 to tythe þe best þat is not sownd
and kepe þe werst þat is nere lost 95
 But I more wysly xal werke þis stownde
 to tythe þe werst *and* make no bost
 Off all my cornys þat may be fownde
 In all my ffieldys both croft *and* cost
 I xal lokyn on every syde 100
 here I tythe þis vnthende sheff
 lete god take it · or ellys lef
 þow it be to me gret repreff
 I ȝeve no ffors þis tyde.

Abell

¶ Now Caym brother þou dost ful iiff
 Ffor god þe sent both best *and* werst
 þerfore þou shewe to hym good wyff
and tythe to god evyr of þe best. 105

Caym

In feyth þou shewyst now a febylff skyff
 it wolde me hyndyr *and* do me greff 110
 what were god þe bettyr þou sey me tyff
 to ȝevyn hym away my best sheff
and kepe my self þe wers
 he wyff neyther ete nor drynke
 Ffor he doth neyther swete nor swynke 115
 þou shewyst a ffebyl reson me thynke
 what þou fonnyst as a best I gesse.

Abell

ȝit me thynkyth my wyt is good
 to god euer more sum loue to shewe¹
 Off whom we haue oure dayly food 120
and ellys we had but lytyl drewe.

Fo. 19v
 (marked
 20)

Caym

ȝitt me thynkeht pi wytt is wood

¹ The writing in this and the following three lines at the top of the next folio is smaller.

Ffor of þi lore I ffynde but ffewe
 I wyll neuer þe more chawnge my mood
 Ffor no wordys þat þou dost shewe
 I sey I wyll tythe þe werst.

125

Abell

Now god þat syt in hefne aboue
 On whom is sett all myn hool loue
 þis wyckyd wyll from þe he shoue¹
 As it plesyth hym best.

130

¶ *Hic ardent decimum Abel . et Caym quo facto dicit*

Caym

¶ herke abel brother what a-ray is þis
 thy tythyng brennyth as ffyre fful bryght
 it is to me gret wondyr i-wys
 I trow þis is now a straunge syght.

Abell

Goddys wyll fforsythe it is
 þat my tythyng with fyre is lyth
 Ffor of þe best were my tythis
 and of þe werst þou dedyst hym dyght
 bad thyng þou hym bede
 of þe best was my tythyng
 and of þe werst was þin offryng
 þerfor god almyghty hevyn kyng
 Alowyht ryht nowth þi dede.

135

140

Caym

¶ What þou stynkyng losel and is it so
 doth god þe love and hatyht me
 þou xalt be ded I xal þe slo
 þi lord þi god þou xalt nevyr se
 Tythyng more xalt þou nevyr do
 With þis chavyl bon I xal sle þe
 þi deth is dyht þi days be go
 out of myn handys xalt þou not fle
 With þis strok I þe kille
 Now þis boy is slayn and dede
 Of hym I xal nevyr more han drede
 He xal here after nevyr ete brede
 With þis gresse I xal hym hylle.

145

150

155

¹ So in MS. for *shoue*.

¶

Caym come forth *and* answer me
a-soyle my qwestyon anon ryght
thy brother Abel wher is now he
ha don and answer me as tyght.

Deus

160

Caym

My brothers kepere ho made me
Syn whan was I his kepyng knyght
I kan not telle wher þat he be
to kepe hym was I nevyr dyght
I know not wher he is.

165

Deus

A cursyd Caym þou art vntrewe
and for þi dede þou xalt sore rewe
þi brothers blood þat þou slewe
Askght vengeauns of þi mys.

¶

Thu xalt be cursyd on þe grounde
Vn-prophitable where so þou wende
both veyn *and* nowthty *and* no thyng sounde
with what þing þou medele þou xalt it shende.

170

Caym

Alas in whoo now am I wounde
a-cursyd of god as man vn-kende
of any man yf I be founde
He xal me slo I haue no ffrende
Alas and wele Away.

175

Deus

Fo. 20^v

Of what man þat þou be sclayn
he xal haue vij folde more payn
hym were bettyr to be sayn¹
on lyve be nyth ne day.

180

Caym

¶ Alias alas whedyr may I go
I dare nevyr se man in þe vesage
I am woundyn as a wrecch in wo
And cursyd of god ffor my ffalfage²

185

¹ The word *nevyr* is written above the line after *bettyr* in blacker ink and a different hand. The original construction may be compared with the following on Fo. 22: *I pray to god . . . that he me kepe in such a plyght . . . I to assendyn hym day nor nyght.*

² So in MS. for *ffulsage*.

Vn-profytabyl and vayn also
 In felde *and* townd in strete and stage
 I may nevyr make merthis mo
 I wot nevyr whedyr to take passage
 I dare not here abyde
 Now wyl I go wende my way
 With sore syeng *and* wel away
 to loke where *pat* I best may
 Ffrom mannys ssyht me hyde.

190

Introitus Noe

195

Remainder of Fo. 20^v—4 inches—left blank.

¶ Noe

4

God of his goodnesse . and of grace grounde
 By whoys gloryous power all thyng is wrought
 in whom all vertu plenteuously is ffounde
 with-owtyn whos wyl may be ryth nought
 Thy seruautys saue lord fro synful sownde
 In wyl in werk in dede *and* in thouht
 oure welth in woo lete nevyr be fownde
 Vs help lord from synne *pat* we be in brought
 Lord god fful of myght
 Noe serys my name is knowe
 my wyff *and* my chyldere here on rowe
 to god we pray with hert ful lowe
 to plese hym in his syght.

5

10

¶ In me Noe þe secunde age
 in dede be-gynnyth as I 3ow say
 afftyr Adam with-outyn langage
 þe secunde fadyr am I in fay
 But men of levyng be so owt-rage
 bothe be nyght and eke be day
pat lesse þan synne þe soner swage
 god wyl be vengyd on vs sum way

15

20

In dede

Ther may no man go þer owte
 but synne regnyth in every rowte
 In every place rownde a-bowte
 Cursydnes doth sprynge *and* sprede.

25

Vxor Noe

- ¶ All myghty god of his gret grace
 enspyre men *with* hertely wyff
 for to sese of here trespace
 Ffor synfull levying oure sowle xal spyff * 30
- Fo. 21^v Synne offendyth god in his face
and a-grevyth oure lorde full ylle
 It causyth to man ryght grett manace
and scrapyth hym out of lyvys bylle ~~the~~
 þat blyssyd book 35
 What man in synne doth all wey scleppre ~~the~~
 He xal gon to helle ful deppe
 than xal he nevyr after creppe
 out of þat brennyng brook.
- ¶ I am *your* wyff¹ *your* childeryn þese² be 40
 On to us tweyn it doth longe
 hem to teche in all degre
 Synne to for-sakyn *and* werkys wronge
 Therfore fere³ for loue of me
 Enforme hem wele evyr amonge 45
 Synne to for-sake *and* vanyte
and vertu to ffolwe þat þei fflonge
 oure lord god to plese.
- Noe
 I warne *you* childeryn on *and* all
 Drede oure lord god in hevyr⁴ hall 50
and in no forfete þat we⁵ ne fall
 oure lord for to dysplese.
- Shem
 ¶ A dere ffadyr god for-bede
 þat we xulde do in ony wyse
 Ony werke of synful dede 55
 oure lord god þat xulde a-gryse

* In the bottom margin of Fo. 21 as before:—Noe genuit { Sem
 Cham
 Japhet }

¹ *þese ch* written after *wyff* and crossed through.

² *þese* here appears to be the correction of another word.

³ So in MS. for *sere*.

⁴ So in MS. for *hevryn*.

⁵ So in MS. for *þe*.

my name is Shem¹ *your* son of prise
 I xal werke aftere *your* rede
and also wyff þe weyff a-wyse
 Wykkyd werkys þat þou non brede
 never in no degre.

60

Vxor Seem

For-sothe sere be goddys grace *
 2 I xal me kepe from all trespase
 þat xulde offende goddys face
 be help of þe trynyte.

65

Cham

¶ I am cham *your* secunde son
and purpose me be goddys myght
 nevyr suche a dede for to don
 þat xuld a-greve god in syght.

Vxor Cham

I pray to god me grawnt þis boñe
 that he me kepe in such A plyght
 mornynge hevenynge mydday *and* none
 I to affendyn hym day nor nyght
 lord god I þe pray
 Bothe wakyng *and* eke in slepe
 gracyous god þou me keppe
 þat I nevyr in daunger crepe
 On dredfull domys day.

70

75

Japhet

¶ Japhet þi iijde sone is my name
 I pray to god wher so we be
 þat he vs borwe fro synfull shame
and in vertuous levynge evyr more kepe me.

80

Vxor Japhet

I am *your* wyff *and* pray þe same
 þat god vs saue on sonde *and* se

* At the foot of Ff. 21^v-2: Sem genuit Arfaxat. genuit Sale. genuit Heber.
 genuit Phaleg. genuit Ren. genuit Sarug. genuit Nachor. genuit Thare.
 Abraham }
 genuit. Nacor }
 Aran }

¹ Manly gives *Chem*, but the *S* is clear in the MS. Some miswritten letter
 between *Shem* and *your* has been crossed out by the scribe.

With no grevauns þat we hym grame 85
 he grawnt vs grace synne to fle
 lord god now here oure bone.

Noe

Gracyous god þat best may
 with herty wyl to the we pray
 þou save us sekyr bothe nyght *and* day 90
 Synne þat we noon done.

Deus

Fo. 22^v ¶ Ow what menyht this mys-levyng man
 whiche myn hand made *and* byldyd in blysse
 Synne so sore grevyht me 3a in certayn ¹
 I wol ² be vengyd of þis grett mysse 95
 Myn aungel dere þou xalt gan ³
 to noe þat my servaunt is
 A shypp to make on hond to tañ
 þou byd hym swyð ffor hym *and* his
 Ffrom drynchyng hem to save 100
 Ffor as I am god off myght
 I xal dystroye þis werd down ryght
 Here synne so sore grevyht me in syght
 þei xal no mercy haue.

¶ Ffecisse hominem nunc penitet me 105
 þat I made man sore doth me rewe
 myn handwerk to sle sore grevyth me
 but þat here synne here deth doth brewe
 Go sey to noe as I bydde þe
 hym self his wyf his chylderyn trewe 110
 tho viij sowlys in shyp to be
 thei xul not drede þe flodys fflowe
 þe flod xal harme them nowht
 of all fflowlys *and* bestys thei take a peyre
 In shypp to saue both ffoule *and* ffayere ⁴ 115
 Ffrom all dowyty and gret dyspeyre
 This vengeauns or it be wrought.

¹ First written *tayn* and corrected to *teyn* or vice versa.

² *he* written after this word and crossed through.

³ *gon* first written and corrected by scribe to *gan*.

⁴ In this line and the remaining six to the bottom of the folio the writing is thicker and slightly more cramped.

Angelus ad noe

¶ Noe . Noe . A shypp loke þou make.¹

and many a chaunbyr þou xalt haue þerinne

Of euery kyndys best a cowpyl þou take.

120

with-in þe shypp bord . here lyvys to wynne.*

23 ¶ Ffor god is sore grevyd with man for his synne
 þat aȝ þis wyde werd xal be dreynt with flood
 saff þou and þi wyff xal be kept from þis gynne
 and also þi chylderyn with here vertuys good.

125

Noe

¶ How xuld I haue wytt a shypp for to make

I am of rygght grett Age V. C. 3ere olde

it is not for me þis werk to vndyr-take

Ffor ffeynnesse² of Age my leggyys gyn ffolde.

Angelus

130

This dede ffor to do be bothe blythe and bolde

God xal enforme þe and rewle þe ful rygght

of byrd and of beste take as I þe tolde

A peyr in to þe shypp and god xal þe qwyght.

Noe

¶ I am ful redy as god doth me bydde

A shypp for to make be myght of his grace

135

Alas þat ffor synne it xal be so be-tydde

þat vengeauns of flood xal werke þis manase

god is sore grevyd with oure grett tresspas

þat with wylde watyr þe werd xal be dreynt

A shyppe for to make now lete us hens pas

140

þat god a-3ens us of synne haue no compleynt

*Hic transit noe cum familia sua pro navi quo exeunte locum inter-
 ludij sub intret statim lameth conductus ab adolescente et di[cit*

lameth

¶ Gret mornyng I make and gret cause I haue

Alas now I se not . for age I am blynde

blyndenes doth make me of wytt for to rave

Whantynge of eye syght . in peyn doth me bynde

145

whyl I had syht þer myht nevyr man fynde

my pere of Archerye . in aȝ þis werd A-boute

* At the foot of Fo. 22^v. Aran. genuit. loth.

¹ The stops at *make*, *take*, and *wynne* are in fresher coloured ink.

² MS. *ffeynnesse* with a dot under the second *y*. The letters for *þ* and for *y* in this MS. are indistinguishable; Halliwell reads *ffeyþnesse*.

Fo. 23^v Ffor ȝitt schet I nevyr at hert Are · nere hynde
but yf þat he deyð · of þis no man haue doute.

¶ Lameth þe good archere my name was ovyr all 150
Ffor þe best Archere myn name dede ever sprede
Record of my boy here wytnes þis he xal
What merk þat were set me · to deth it xuld blede.

Adolescens

It is trewe mayster · þat ȝe seyn in dede
Ffor þat tyme ȝe had ȝoure bowe bent in honde 155
If þat ȝour prycke had be half a myle in brede¹
ȝe wolde þe pryk han hitte if ȝe ny had stonde.

lameth

¶ I xuld nevyr affaylid · what marke þat ever were sett
whyl þat I myght loke · *and* had my clere syght
and ȝit as me thynkyht no man xuld shete bett 160
Than I xuld do now · if myn hand were sett a-ryght
A-spye som̄ marke boy · my bow xal I bende wyght
and sett myn hand euyn to shete at som̄ best
and I dar ley a wagour his deth for to dyght
þe marke xal I hitt · my lyf do I hest. 165

Adolescens

¶ Vndyr ȝon grett busche mayster · A best do I se
take me þin hand swyth *and* holde it ful styлле
now is þin hand evyn as eyr it may be
Drawe up þin takyht ȝon best for to kylle.

lameth

My bowe xal I drawe ryght *with* herty wyлле
this brod arwe I shete þat best ffor to sayht 170
now haue at þat busch · ȝon best for to spyлле
A sharppe schote I shote þer of I xal not fayht.

Caym

¶ Out out *and* alas · myn hert is on sondyr
With a brod arwe I am ded *and* selayn 175

Fo. 24 I dye here on grounde · myn hert is all to tundyr
With þis brod arwe it is clovyn on twayn,

lameth

Herke boy cum telle me þe trewth in certeyn
what man is he þat · þis cry doth þus make.

Adolescens

Caym þou hast kyllyd I telle þe ful pleynd 180

¹ dede first written and crossed through.

with þi sharp shetyng · his deth hath he take.

lameth

¶ Haue I slayn cayme · alas what haue I done
 þou stynkyng lurdeyn · what hast þou wrought
 þou art þe¹ why I sele hym so sone
 þer fore xal I kyll þe here · þou skapyst nowght

185

*Hic lameth cum arcu suo verberat Adolescentem ad mortem, dicente
 Adolescente*

Adolescens

Out out I deye here · my deth is now sought
 þis theffe with his bowe hath broke my brayn
 þer may non helpe be · my dethe is me brought
 Ded here I synke downd · as man þat is sclayn.

lameth

¶ Alas what xal I do wrecch wykkyd on wolde
 God wyl be vengyd ful sadly on me
 Ffor deth of Caym I xal haue vii folde ·
 more peyn þan he had · þat abell dede sle.
 These to mennys deth full sore bought xal be
 Vpon all my blood god wyl venge þis dede
 where fore sore wepyng hens wyl I fle
 and loke where I may best my hede sone heyde.

190

195

*Hic recedat lameth et statim intrat noe cum nauis cantantes.**

Noe

4v ¶ With doolful hert syenge sad and sore
 Grett mornynge I make ffor this dredful flood
 of man and of best is dreynthe many a skore
 All þis werd to spyll þese flodys be ful wood
 and all is for synne of mannys wylde mood
 þat god hath ordeyned þis dredfull vengeance
 In þis flood spylt is many a mannys blood
 Ffor synfull levyng of man we haue gret grevauns.

200

205

¶ All þis hundryd þere ryght here haue I wrought
 this schypp for to make as god dede byd me

¹ So in MS.

* Note at bottom of Fo. 24 in what might be the less careful writing of the scribe of the MS. but might also be a different hand :

Noe Schyp was in lenght CCC. Cubytes. } þe flod 15 Above
 In brede ffyfty. And þe heyth. thretty. } hiest montayn.

of all maner bestys a copyll is in brought
 With-in my Shypp borde · on lyve for to be
 Ryght longe god hath ¹ soferyd · amending to se
 All pis hundyrd þere god hath shewyd grace
 Alas fro gret syn man wyl not fle
 God doth þis vengeauns for oure gret trespase.

215

Vxor noe

¶ Alas for gret ruthe of þis gret vengeaunce
 gret doyl it is to se · þis watyr so wyde
 but ȝit thankyd be god of þis ordenaunce
 þat we be now savyd on lyve to abyde.

215

Seem

Ffor grett synne of lechory all þis doth betyde
 Alas þat evyr such synne xulde be wrought
 þis fflod is so gret on every asyde
 þat all þis wyde werd to care is now brought.

220

Vxor Seem

¶ Becawse of chylderyn of God · þat weryn good ²
 dede forfete ryght sore · what tyme þat þei were
 synfully compellyd to caymys blood

Fo. 25

Ther-fore be we now cast in ryght grett care.

225

Cham

Ffor synful levyng þis werde doth for-fare
 So grevous vengeauns myght nevyr man se
 ouyr all þis werd wyde þer is no plot bare
 with watyr and with flood god vengyd wyll be.

Vxor Cham

230

¶ Rustynes of Synne is cawse of pese wawys
 Alas in þis fflod þis werd xal be lorn
 ffor offens to god · brekyng his lawys
 On Rokkys ryght sharp is many a man torn.

Japhet

So grevous fflodys were nevyr ȝett be-forw
 Alas þat lechory þis vengeauns doth gynne
 it were well bettyr euer to be vnborn
 than ffor to forfetyr evyr more in þat synne.

235

Vxor Japhet

¶ Oure lord god I thanke of his gret grace
 þat he doth us saue from þis dredful payn

¹ An *f* between *hath* and *soferyd* obliterated.

² *gode* first written and crossed out.

hym for to wurchipe in euery stede *and* place 240
 we beth gretly bownde with myght *and* with mayn.

Noe

xl^{ti} days and nyghtys hath lasted þis rayn
 And xl^{ti} days þis grett flood be-gynnyth to slake
 this Crowe xal I sende out to seke sum playn
 Good tydyngys to brynge þis massage I make 245

hic emittat coruum et parum expectans iterum dicat

¶ This crowe on sum careyn is fall for to ete
 per fore a Newe masangere I wyll fforth now sende
 ffly fforth þou fayr dove ovr þese waterys wete
and aspye afftere sum drye lond oure mornynge to A-mend

hic euolet columba qua redeinte¹ cum ramo viridi oliue.

5v Joye now may we make of myrth þat þat were frende 250
 A grett olyve bush þis dowe doth us brynge
 Ffor joye of þis token ryght hertyly we tende
 oure lord god to worchep a songe lete vs synge

*Hic decantent hos versus · ¶ Mare vidit et fugit · jordanis conuersus
 est retrorsum · Non nobis domine non nobis · sed nomini tuo da
 gloriam · Et sic recedant cum nauis.*

Introitus abrahe &c.

MOst myghty makere of Sunne and of mone 5
 Kyng of kyngys *and* lord ouer all
 All myghty god in heuyn trone
 I þe honowre *and* evyr more xal
 My lord my god to þe I kall 5
 with herty wyll lord I þe pray
 In synfull lyff lete me nevyr fall
 but lete me leve evyr to þi pay.

¶ Abraham my name is kydde
and patryarke of Age ful olde 10
 And 3it be þe grace of god is bredde
 In myn olde age a chylde full bolde
 Ysaac lo here his name is tolde
 My swete sone þat stondyth me by

¹ So in MS.

Amonges all chylderyn þat walkyn on wolde
A louelyer chylde is non trewly.

15

¶ I thanke god · with hert weill mylde
of his gret mercy *and* of his hey grace
and pryncpaly ffor my suete chylde
þat xal to me do gret solace¹

20

Fo. 26

Now suete sone fayre fare þi fface
Fful hertyly do I love the
Ffor trewe herty love now in this place
my swete chylde com kysse now me.

Ysaac

¶ At þoure byddynge þour mouthe I kys
with lowly hert I þow pray
þoure fadyrly love lete me nevyr mysse
but blysse me þour chylde both nyght *and* day.

25

Abraham

Al-myghty god þat best may
his dere blyssyng he graunt þe
And my blyssyng þou haue all way
in what place þat evyr þou be.

30

¶ Now Isaac my sone so suete
Al-myghty god loke þou honoure
wich þat made both drye *and* wete
Shynyng sunne *and* sharpe schoure
thu art my suete childe *and* paramoure
Fful wele in herte do I þe loue
loke þat þin herte in heynn toure
be sett to serve oure lord god a-bove.

40

¶ In þi þonge² lerne god to plese
and god xal quyte þe weyl þi mede
now suete sone of wordys these
with all þin hert þou take good hede
Now fare weyl sone god be þin spede
Evyn here at hom þou me a-byde
I must go walkyn ffor I haue nede
I come a-þen with-inne a tyde.

45

¹ The initial *s* (*ſ*) is thickened and may be intended to be double (*ſſ*).

² So for *þongþe* (?).

Ysaac

v ¶ I pray to God ffadyr of myght
pat he 3ow spede in all *your* waye
From shame *and* shenshipp daye *and* nyght
God mote 3ow kepe in *your* jornay.

50

Abraham

. Now fare weyll sone I *pe* pray
Evyr in *pin* hert loke god *pou* wynde
hym to serne bothe nyght *and* day
I pray to god send *pe* good mynde.

55

¶ Ther may no man love bettyr his childe
pan Isaac is lovyd of me
Almyghty god merciful *and* mylde
Ffor my swete sone I wurchyp *pe*
I thank *pe* lord with hert ful fre
Ffor *pis* fayr frute *pou* hast me sent
now gracyous god wher so he be
to saue my sone evyr more be bent.

60

¶ Dere lord I pray to *pe* Also
me to saue for *pi* seruuaunte
and sende me grace nevyr for to do
thyng *pat* xulde be to *pi* displesaunte
Bothe ffor me *and* for myn infaunte
I pray *pe* lord god vs to help
thy gracyous goodnes *pou* us grawnt
and saue *pi* serwaunt from helle qwelp.

65

70

Angelus

¶ Abraham how abraham
lyst *and* herke weyll on to me.

Al redy sere here I am
tell me *your* wyll what *pat* it be.

Abraham

75

Angelus

27 Almyghty god *pus* doth bydde *pe*
ysaac *pi* sone Anon *pou* take
and loke hym *pou* slee a-noon lete se
and sacrafice to god hym make.

80

¶ Thy welbelonyd childe *pou* must now kylle
to god *pou* offyr hym as I say

Evyn vpon 3on hey hylle
 þat I þe shewe here in þe way
 Tarye not be nyght nor day 85
 but smertly þi gate þou goo
 Vpon 3on hille þou knele *and* pray
 to god · *and* kylle þe childe þer and seloo.

Abraham

¶ Now goddys comaundement must nedys be done
 Aft his¹ wyl is wourthy to be wrought 90
 but 3itt þe fadyr to scle þe sone
 grett care it causyth in my thought
 In byttyr bale now am I brought
 my swete childe *with* knyf to kylle
 but 3it my sorwe awaylyth ryght nowth 95
 — for nedys I must werke goddys wylle.

¶ *With* evy hert I walke *and* wende
 my childys deth now for to be
 now must þe fadyr his suete son schende
 Alas for ruthe it is pete 100
 my swete sone come hedyr to me
 how Isaac my sone dere
 com to þi ffadyr my childe so fre
 ffor we must wende to-gedyr in fere.

Isaac

105

¶ Aft redy fadyr Evyn at 3our wyll
and at 3our byddyng I am 3ow by
 Fo. 27^v *With* 3ow to walk ovyr dale *and* hilt²
 At 3oure callyng I am redy
 To þe fadyr evyr most comly
 It ovyth þe childe evyr buxom to be 110
 I wyl obey ful hertyly
 to aft thyng þat 3e bydde me.

Abraham

¶ Now son in þi necke þis fagot þou take
and þis fyre here in þinne honde
 Ffor we must now sacrefyse go make 115
 evyn aftyr þe wyll of goddys sonde

¹ The *h* is partly effaced through stain on MS.

² This line is preceded by part of the last line—*Andat 3our byddyng I am*—written again by mistake and crossed out.

Take pis brennyng bronde
my swete childe and lete us go
ther may no man *pat* levyth in londe
haue more sorwe than I haue wo.

120

Ysaac

¶ Ffayre fadyr *ze* go ryght styll
I pray *zow* fadyr speke on to me.

Abraham

Mi gode childe what is *pi* wyll
telle me thyn hert I *pray* to the.

Ysaac

125

Ffadyr fyre *and* wood here is plente
but I kan se no sacryfice
what *ze* xulde offre fayn wold I se
pat it were don at *pe* best avyse.

Abraham

¶ God xal *pat* ordeyn *pat* sytt in hevynne
my swete sone ffor pis offryng
A derere¹ sacryfice may no man nempne
pan pis xal be my dere derlyng.

130

Ysaac

Lat be good fadyr *zour* sad wepyng
zour hevy cher agrevyth me sore
tell me fadyr *zour* grett mornynge
and I xal seke sum help *per*-fore.

135

Abraham

28 ¶ Alas dere sone for nedys must me
Evyn here *pe* kylle as god hath sent
thyn owyn fadyr *pi* deth must be
Alas *pat* evyr pis bowe was bent
With pis fyre bryght *pou* must be brent
An Aungelle seyde to me ryght so
Alas my chylde *pou* xalt² be shent
pi careful fadyr must be *pi* ffo.

140

Ysaac

¶ Al-myghty god of his grett mercye
Fful hertyly I thanke *pe* sertayne
At goddys byddyng here for to dye
I obeye me here for to be sclayne

145

¹ Double *r* corrected in the middle of this word.

² *u* apparently first written and altered to *a*.

I pray þow fadyr be glad and fayne
trewly to werke goddys wyll 150
take good comforte to þow agayne
and haue no dowte þour childe to kyll.

¶ ffor godys byddying for sothe it ¹ is
þat I of þow my deth schulde take
Aþens ² god þe don amys 155
his byddying yf þe xulde for-sake
þowre owyn dampnacion xulde þe bake
if þe me kepe from þis reed
with þour swerd my deth þe make
and werk evyr more þe wyll of god. 160

Abraham

¶ The wyll of god must nedys be done
to werke his wyll I seyde nevyr nay
but þit ³ þe ffadyr to ⁴ sle þe sone
my hert doth clynge and cleue as clay.

Ysaac

Fo. 28^v þitt werk goddys wyll fadyr I þow pray 165
and sle me here anoon forth ryght
and turne fro me þour face a-way
myne heed whan þat þe xul of smyght.

Abraham

¶ Alas dere childe I may not chese
I must nedys my swete sone kyll 170
my dere derlyng now must me lese
myn owyn sybb blood now xal I spyll
þitt þis dede or I fulfyll
my swete sone þi mouth I kys.

Ysaac

Al redy fadyr evyn at þour wyll 175
I do þour byddying as reson is.

Abraham

¶ Alas dere sone here is no grace
but nedis ded now must þou be

¹ *it* omitted and written above the line in slightly darker ink.

² *Aþens* first written and crossed through.

³ An *e* stands above the *it* of *þit*.

⁴ The letters *sch* between *to* and *sle* are crossed through.

with þis kerchere I kure þi face
In þe tyme þat I sle the
Thy lovely vesage wold I not se
not for all þis werdlis good
with þis swerd þat sore grevyht me
my childe I sle *and* spylle his blood.

180

Angelus

¶ Abraham Abraham þou fadyr fre.

185

Abraham

I am here redy what is *your* wylle.

Angelus

Extende þin hand in no degre
I bydde þou hym not kylle
here do I se by ryght good skylle
All myghty god þat þou dost drede
For þou sparyst nat þi sone to spylle
God wyll aqwhyte þe well þi mede.

190

Abraham

29 ¶ I thank my god¹ in hevyn a-bove
and hym honowre for þis grett grace
and þat my lord me þus doth prove
I wyll hym wurchep in every place
my childys lyff is my solace
I thank myn god evyr for his lyff
In sacrifice here or I hens pace
I sle þis shepe with þis same knyff.

195

200

¶ Now þis shepe is deed *and* slayn
with þis fyre it xal be brent
Of Isaac my sone I am ful fayn
þat my swete childe xal not be shent
This place I name with good entent
þe hilt of² godys vesytacion
Ffor hedyr god hath to us sent
his comforte aftyr grett trybulacion.

205

Angelus

¶ Herke Abraham *and* take good heyd
by hym self god hath þus sworð

210

¹ Some miswritten word (? me) after *god* crossed through.

² of omitted and written above the line.

Ffor þat þou woldyst a done þis dede
 he wyll þe blysse both evyn and morn
 Ffor þi dere childe þou woldyst haue lorn
 at goddys byddyng as I the telle
 god hath sent þe word be-forn
 þi seed xal multiplye wher so þou duelle.

215

¶ As sterrys in hevyn byn many *and* fele
 so xal þi seed encrese *and* growe
 þou xalt ovyr-come in welth *and* wele
 all þi fomen reknyd be rowe

220

Fo. 29v
 (marked
 30)

As sond in þe se doth ebbe and flowe
 Hath cheselys many vnnumerabyll
 so xal þi sede þou mayst me trowe
 ences *and* be evyr prophytabyll.

¶ Ffor to my spech þou dedyst obeye
 thyn ennyes portys þu shalt possede
and all men on erthe as I þe seye
 thei xal be blyssed in þi sede
 Al-myghty god þus þe wyll mede
 Ffor þat good wyll þat þou ast done
 perfore thank god in word *and* dede
 Both þou þi self *and* ysaac þi sone.

225

230

Abraham

¶ A my lord god to wurchep on kne now I fall
 I thank þe lord of þi mercy
 now my swete childe to god þou kall
and thank we þat lord now hertyly.

235

Isaac

with lowly hert to god I crye
 I am his seruuant both day *and* nyght
 I thank þe lord in hevyn so hyze
with hert *with* thought *with* mayn *with* myght.

240

Abraham

¶ Gramercy lord and kyng of grace
 gramercy lord ouer lordys all
 now my joye returnyth his trace
 I thank þe lorde in hevyn þin halle.

Isaac

245

Ovyr all kyngys crownyd kyng I þe kalle
at þi byddynge to dye with knyff
I was full buxum evyn as þi thrall
lord now I thank the þou grauntyst me lyff.

Abraham

¶ Now we haue wurchepyd oure blyssyd lorde
on grounde knelyng upon oure kne
now lete us tweyn sone ben of on A-corde
and goo walke hom in to oure countre.

250

Ysaac

Efadyr as þe wyll so xal it be
I am redy with þow to gon
I xal þow folwe with hert full fre
all þat þe bydde me sone xal be don.

255

Abraham

¶ Now god all thyng of nowth þat made
evyr wurcheppyd he be on watyr and londe
his grett honowre may nevyr more fade
in feld nor town se nor on sonde
As althyng lord þou hast in honde
so saue us all wher so we be
whethyr we syttyn walk or stonde
Evyr on þin handwerke þou haue pyte.

260

explicit.

Remainder of Fo. 30—3 $\frac{2}{3}$ inches—and Fo. 30^v left blank.

¶ Introitus Moyses

31
ten
side
used
out)

HE þat made all thyng of nought
Hevyn and erth both sunne and mone
Saue all þat his hand hath wrought
All myghty god in hevyn trone
I am Moyses þat make þis bone
I pray þe lord god with all my mende
to us incline þi mercy sone
þi gracyous lordchep lete us fynde.

6

5

¶ The to plesyn in all degre
Gracyous god and lord ovyr all

10

pou graunte us grace wher so we be
 and saue us sownd fro synfull faill
 thy wyll to werke to us þi thraill
 enforme and teche us all þi plesans
 in purenesse put us þat nevyr not faill
 and grounde us in grace ffrom all grevauns. 15

*Hic moyses videns rubrum ardentem admirande dicit*¹

¶ A mercy god what menyth þon syte
 A grene busch as fyre doth flame
 and kepyth his colowre fayr and bryghte
 Ffresch and grene with-owtyn blame 20
 It fyguryth sum thyng of ryght gret fame
 I kan not seyn what it may be
 I wyll go nere in goddys name
 and wysely loke þis busch to se.

Deus

¶ Moyses how Moyses 25
 herke to me a-non þis stounde.

Moyses

Fo. 31^v I am here lorde with-owtyn les
 þowre gracyous wyll to do I am bounde.

Deus

Thu take þi schon anon ful rownde
 of þi fete in hast lete se 30
 fful holy is þat place and grownde
 þer þou dost stonde I sey to the.

Moyses

¶ Barfoot now I do me make
 and pull of my schon fro my fete
 now haue I my schon of take 35
 what is þour wyll lord · fayn wold I wete.

Deus

Com nere moyses with me to mete
 these tabell-is I take þe in þin honde
 with my ffynger in hem is wrete
 all my lawys þou vnderstonde. 40

¶ Loke þat þou preche all abowte²
 hoo so wyll haue frenshipp of me

¹ This is written in larger form than other stage directions.

² The colour of the ink changes slightly with this line.

to my lawys loke þei lowte
 þat þei be kept in aʃʃ degre
 Go forth and preche a-non let se
 loke þou not ses nyght nor day.

45

Moyses

ʒour byddyng lord aʃʃ wrought xal be
 ʒour wyʃʃ to werk I walk my way.

Custodi precepta domini dei tui · deuteronimini · vj^{to}.

- ¶ The comaundement of þi lord god man loke þou kepe
 where þat þou walk · wake or slepe 50
 Euery man take good hede
 and to my techynge take good intent
 for god hath sent me now in dede
 ʒow for to enforme his comaundment
 ʒow to teche god hath me sent 55
 32 his lawys of lyff þat arn ful wyse
 them to lerne be dyligent
 ʒour soullys may þei saue at þe last Asyse.

- ¶ The preceptys þat taught xal be
 be wretyn in pese tablys tweyð 60
 In þe fyrst ben wretyn thre
 that towch to god þis is serteyð
 In þe secund tabyl be wretyn ful pleyð
 þe tother vij þat towch mankende
 herk now weʃʃ man what I xal seyð 65
 and prent þise lawys weʃʃ in þi mende.

1^{us} Primum mandatum non habebis deos alienos.

- ¶ The fyrst comaundement of god as I ʒow say
 of þe fyrst tabyl for sothe is this
 þou xalt haue neythyr nyght nore day
 noon other god but þe kyng of blysse 70
 Vndyrstonde wele what menyth this
 Euery man in hys degre
 And sett neuyr ʒour hert a-mys
 Vpon þis werðlys vanyte.

- ¶ Ffor if *pou* sett *þi* loue so sore 75
 Vpon ryches and werdly good
þi wurdly rycches *pou* takyst ever more
 evyn ffor *þi* god · as man ovyr wood
 Amend *þe* man *and* chaunge *þi* mood
 lese not *þi* sowle for werdlys welth 80
 Only hym loue · which bodyly ffood
 doth geve all day *and* gostly helth.

Co. 32^v 2. Secundum mandatum · non assumens nomen dei tui in vanum.

- ¶ The secund precept of *þe* fyrst tabylt
þe name of god take nevyr in vayne
 Swere none othis be noon fals fabyll 85
þe name of god *pou* nevyr dysteyn
 Be whare of othis for dowte of peyn
 Amonges felacheppe whan *pou* dost sytt
 A lytyl othe *þis* is serteyn
 may dampne thy sowle to helle pytt. 90
- ¶ Man whan *pou* art sett at *þe* nale
and hast *þi* langage as plesyth *þe*
 loke *þin* othis be non or smale
and zett alwey loke trewe thei be
 But swere not oftyn by rede of me 95
 ffor yf *pou* vse oftyn tyme to swere
 it may gendyr custom in the
 by-ware of custom ffor he wyl dere.

3. Tercium mandatum · memento vt sabbatum sanctificet.

- ¶ The iijde comaundment of god as I rede
 doth bydde the · halwe weill *þin* haly day 100
 kepe *þe* weill ffor synfull dede
and care not gretly ffor rych a-ray
 A ryght pore man *þis* is non nay
 of sympyl astat in clothis rent
 may-be bettyr than rych with garmentys gay 105
 Oftyn tyme doth kepe *þis* comaundment.
- ¶ Ffor rych men do showe oftyn tyme pompe *and* pride
 On halydays as oftyn is sene

Alþyn halidag y þayst not æno
 þuglotey to lide y þyft
 In goddys houe to gylde be done
 þanow þo god. botþ marden & þyft

¶ *Quarta mandatu honora pater tuu & mater tuam.*

¶ Of þe secundo tabyl þe fyft comanndment
 And in þe oþer y mte. 1 þey þu fay
 þe bydder þe ew moþ þe heft bout
 botþ fader & moder to þynges all þay

Alþoll þe þe fader be þe of dyay
 & þoll neu þe þe of golde & good
 þit loko þe þe moþer þe nyght & day
 of þe þe þe þe þe þe þe þe

¶ In þe comanndment included is
 þe bodly fader & moder also
 Included also 1 fynde in þe
 þe gofþly fader & moder y to

To þe gofþly fader dyz þe þe do
 y gofþly moder is þe þe
 þe þe þe þe þe þe þe
 ew þe to þe loko y y þe

¶ *Quinta mandatum non occides.*

¶ The fyfte comanndment bydder all no
 þe no man. no þe þe y þe
 þe þe þe þe þe þe
 þe no þe þe þe no þe
 þe þe þe þe þe þe
 þe þe þe þe þe þe
 þe þe þe þe þe þe

Whan pore men passe *and* go be-syde
 At wurthy festys riche men wolþ bene 110
 Thyn halyday þou kepyst not clene
 In gloteny to lede þi lyff
 In goddys hous 3e xulde be-dene
 honoure 3our god · both mayden *and* wyff.

4. Quartum mandatum honora patrem tuum et matrem tuam.

¶ Off þe secunde tabylþ þe fyrst comaundement 115
 And in þe ordyr þe iiij^{te} I sey in fay
 he byddyth þe euer more with hert bent
 both ffadyr and modyr to wurchep Alway
 Thow þat þi fadyr be pore · of array
and þow neuere so rych of golde *and* good 120
 3itt loke þou wurchep hym nyght *and* day
 Of whom þou hast both flesch *and* blood.

¶ In þis comaundemente includyd is
 thi bodyli fadyr *and* modyr also
 Includyd also I fynde in þis 125
 thi gostly fadyr *and* modyr þer to
 To þi gostly ffadyr evyr reuerens do
 þi gostly modyr is holy cherch
 these tweyn saue þi sowle fro woo
 euer them to wurchep loke þat þou werch. 130

5. Quintum mandatum non occides.

¶ The ffyfft comaundement byddyth all us
 Sele no man · no whight þat þou kyll¹
 Vndyr stonde þis precept þus
 Sele no wyght with wurd nor wyll
 Wykkyd worde werkyht oftyn tyme grett ill 135
 be war þer fore of wykkyd langage
 wykkyd spech many on doth spyll
 therfore of spech beth not owt-rage.

3v 6. Sextum mandatum non makaberis.

¶ The sexte comaundement byddith every mañ
 þat no wyght lede no lecherous lay 140

¹ A final *e* has perhaps been erased here.

fforfet neuer be no woman
 lesse þan þe lawe a-lowe þi play
 Trespas nevyr *with* wyff ne may
with wedow nor *with* non othyr wyght
 kepe þe clene as I þe say
 to whom þou hast þi trowth plyght. 145

7. Septimum mandatum non furtum facies.

¶ Do no thefte no thyng þou stele
 þe vijte precept byddyth þe ful sore
 whyff þou arte in welth and wele
 euyff gett good loke þou restore 150
 Off handys *and* dede be trewe euyr more
 ffor yf þin handys lymyd be
 þou art but shent þi name is lore
 in ffelde *and* towñ *and* in all countre.

8. Octauum mandatum · non loqueris contra proximum tuum
 falsum testimonium.

¶ The viijte precept þus doth þe bydde 155
 Ffals wyttnes loke non þou bere
 þe trowth nevyr more loke þat þou hyde
with ffals wyttnes no man þou dere
 Nowther ffor love ne dred ne fere
 Sey non other than trowth is 160
 Ffals wyttnes yf þat þou rere
 Azens god þou dost grettly amys.

9. Nonum mandatum non desiderabis vxorem proximi tui et cetera.

Fo. 34 ¶ The ixte precept of lawe of lyff
 evyn þus doth bydde every mañ
 desyre not þi neyborys wyff 165
 þow she be fayr and whyte as swaīð
 And þi wyff brown 3itt natt for thañ
 þi neyborys wyff þou nevyr rejoyse
 kepe þe clene as evyr þou cañ
 to þin owyn wyff *and* þin owyn choyse. 170

10. *Decimum mandatum non concupisces domum proximi tui non seruum non ancillam non bos non asinum nec omnia que illius sunt et cetera.*

¶ The x^{de} comaundement of god and last is þis
thi neyborys hous desyre þou nowth
Maydon nor servaunt nor nowth of his
desyre hem nevyr in wyll nor thowth
Oxe nere Asse þat he hath bought 175
nere no thyng þat longyht hym to
Godys lawe must nedys be wrought
desyre no thyng þin neybore ffro.

¶ The vj^{te} comaundement of lechory
doth exclude þe synfull dede 180
but theys tweyn last most streytly
both dede *and* thought þei do for-bede
In wyll nere thought no lechory þou lede
þi thought *and* wyll þou must refreynd
All þi desyre as I þe rede 185
in clennes of lyff þi self restreynd.

¶ Ffrendys þese be þe lawys þat 3e must kepe
therfore every man sett weill in mende
Wethyr þat þou do wake or slepe
these lawys to lerne þou herke ful hynde 190
And godys grace xal be þi ffrende
he socowre *and* saue 3ow in welth fro woo
Fare weill gode frendys for hens wyll I wende
my tale I haue taught 3ow my wey now I goo.

Explicit moyses.

Remainder of Fo. 34^v—6½ inches left blank (except for a scribbled *wethyr þat þou do.* in another hand).

35 I Am þe prophete callyd Isaye
Replett *with* godys grett influens
and sey pleylnly be spyryte of prophecie
þat a clene mayde thourgh meke obedyens

Ysaia

7

Shall bere a childe which xal do resystens 5
 Ageyn foule Zabulon þe devyl of helle
 mannys soule ageyn hym to defens
 Opyn in þe felde þe fend he xal felle.

¶ Where fore I seye || *quod* virgo concipiet
 et pariet filium || nomen emanuel 10
 Oure lyf for to saue he xal suffyr deth
and bye us to his blysse ; in hevyn for to dwell
 Of Sacerdotale lynage þe trewth I ȝow tell
 Fflesch and blood to take god wyll be born
 Joye to man in erth · and in hevyn Aungeſt 15
 At þe chyldys byrth · joye xal make þat morn.

Radix Jesse

¶ Egredietur virga de radice jesse
 Et flos de radice eius ascendet
 A blyssyd braunch xal sprynge of me
 That xal be swettere þan bawmys breth
 Out of þat braunch in nazareth
 A flowre xal blome of me jesse rote 20
 The which by grace xal dystroye deth
and brynge mankende to blysse most sote.

Dauyd^r Rex

¶ I am david of jesse rote
 the fresch kyng by naturaſt successyon
and of my blood xal¹ sprynge oure bote 25
 As god hym self hath mad promyſsyon
 Of Regaſt lyff xal come suche foyson
 þat a clene mayde modyr xal be
 Ageyns þe devellys fals illusyon
 with regaſt power to make man fre. 30

Jeremias propheta

¶ I am þe prophete Jeremye
 And fullich a-corde in aſt sentence
 with kyng dauid *and* with ysaie
 Affermynge pleyuly be-forn þis Audyens
 That god of his high benyvols 35
 of prest *and* kynge wyll take lynage
 And bye us aſt ffrom oure offens
 in hevyn to haue his herytage.

¹ *ſpyr* miswritten before *ſprynge* and crossed through.

Salamon rex

¶ I am Salamon þe secunde kynge
And þat wurthy temple for sothe made I
which þat is fygure of þat mayde 3ynge
þat xal be modyr of¹ grett messy.

40

Ezechiel propheta

A vysionð of þis fful veryly
I Ezechiel haue had also
Of a gate þat sperd was trewly
and no man but a prince myght þer-in go.

45

Roboas rex

¶ The iij^{de} kynge of þe jentyll² jesse
my name is knowe kyng Roboas
of oure kynrede 3itt men xul se
A clene mayde trede downd foule sathanas.

50

Micheas propheta

And I am a Prophete calde mycheas
I telle 3ow pleyonly þat þus it is
Eryn lyke as Eve modyr of wo was
So xal a maydyn be modyr of blyss.

Abias Rex

6 ¶ I that am calde kynge Abias
conferme for trewe þat 3e han seyð
and sey also as in þis cas
þat all oure myrth comyth of a mayd.

55

Danyel propheta

I prophete Danyel am well apayed
in fygure of þis I saw a tre
all þe fendys of heil xall ben affrayd
whan maydenys ffrute þer on þei se.

60

Asa Rex

¶ I kynge Asa be-leve all þis
þat god wyll of a maydyn be born
And vs to bryngyn to endles blys
Ruly on rode be rent and torn.

65

Jonas propheta

I jonas sey þat on þe iij^{de} morið
ffro deth he xal ryse þis is a trew³ tall⁴

¹ of omitted and written above the line in darker ink.

² jeng first written and crossed through.

³ Or *trou*—the vowel is blotted.

⁴ There has been some subsequent attempt to correct *tall* and *qwatt* to *tale*

fyguryd in me þe which longe beforē
lay iij days beryed with in þe qwaſt.¹

70

Josophat rex

¶ And I josophat þe vj^{te} kyng serteýn
of jesse rote in þe lenyaſt ſuccesyoñ
Aſt þat my progenitouris hath be-for me seyñ
Ffeythfully be-leve with-owtyn aſt dubytacion.

Abdias propheta

I abdias prophete make þis protestacion
þat aftyr he is resyn to lyve onys a-zeñ
deth xal be drevyn to endles dampnacion
And lyff xal be grawntyd of paradys ful pleyñ.

75

Joras Rex

¶ And I Joras also in þe numbrey of ſefne
of jesse rote kyng · knowlych þat he
aftyr his resurreccion returne xal to hefne
both god *and* verry man ther endles to be.

80

Abacuch propheta

I Abacuch prophete holde wele with the
whan he is resyn he xal up stye
in hevyn as juge sitt in his se
Vs for to deme whan we xal dye.

85

Ozias Rex

Fo. 36^v ¶ And I Ozyas Kyng of hygh degre
Spronge of jesse rote dar² weſt sey this
whan he is gon to his dygnyte
he xal send þe sprytt to his discyplis.

90

Joel propheta

And I Joel knowe full trewe þat is
god bad me wryte in prophesye
he wolde sende down ð his sprytt i-wys
On zonge *and* olde ful sekyrlye.

Joathas rex

¶ My name is knowe kyng Joathan
the ix^e kyng spronge of jesse
Of my kynrede god³ wol be man
mankend to saue and þat joyth me.

95

and *quale*. There are faint traces of an *e* in darker ink over the second *l* in each case.

¹ See note 4 on p. 59.² Or *dare*.³ *gold* first written.

A pphete callid bop henge
 of yon matyr do bof brytunoo
 for trolth to foztifie
 y maydens bryth and bolyt yal drefte

Of no nobyll & bryghy gougacow
 the gr. byng am y manaffoo

Manaffoo

Brytunoo finge hef bo trol testificacow

y maydens childe yal bo fince of pwo

Maynt

And y baynt pphete confome brydoo theoo

lof & fince of pwo yal y childe bo

al hie fomen & gom hie y pwo

bryth & gom fof at domoo day yal he bo

Amoo

Amoo byng foz y last conclusyon

al tynge bo fym foyd foz trolth do testifie

fyngge y lof of our fymoo domffon

at y dreful day he no gparnt mofo

Thoo the all of yon genealogoo

Acordunge in an hef in yon place

fy y hez lofde bhan y the yal dwo

of hie gret goodnesse to gparnt no hie gparnt

Byphat fesse

Barpenter

Aluana

Alakar

Alaphat

Joachim

Aluna

Eleophas

Aluna

Salome

Aluna

gerum Joachim

geru Aluna

Spaul Joseph talpo

geru Maria mar ihu

Spaul Alpheo

geru Maria nra Symone & iuda Jacobu nra

Spaul Zebado

geru in mari nra iohann eung & iacobu. maroz

Guera fuit loqz d
 q' helat quond filu
 Elizabeth q' mupta
 zakarie de q' pnt
 luptan p'unt q' d

Elud. Emme filu
 Gerualtus epus

Joseph

Aggeus propheta

With 3ow I do holde þat am prophete Aggee
Com of þe same hygh *and* holy stok
god of oure kynrede in dede born wyl be
From þe wulf to saue al shepe of his flok.

100

Achas rex

¶ Off jesse kyng Achas is my name
þat falsly wurchepyd ydolatrie
tyl Ysaie putt me in blame
And seyð a mayd xulde bere messye.

105

Ozyas propheta

Off þat byrthe wyttnes bere I
A prophete Ozyas men me calle
And aftyr þat tale of Isaye
þat mayd xal bere Emanuelle.

110

Ezechias rex

¶ My name is knowyn kyng Ezechyas
þe xj^{te} kyng of þis geneologye
And say ffor sothe as in þis cas
A mayde be mekenes xal brynge mercye.

Sophosas propheta

37 I A prophete callyd Sophonye
of þis matyr do bere wyttnes
and for trowth to sertyfie
þat maydens byrth oure welth xal dresse.

115

Manasses rex

¶ Of þis nobyfl *and* wurthy generacion
the xije kyng am I manasses
wyttnessynge here be trew testyficacion
þat maydenys childe xal be prince of pes.

120

Baruk propheta

And I baruk prophete conferme wurdys thes
lord and prince of pes þow þat chylde be
Al his fomen ageyn hym þat pres
Ryght a grym syre at domys day xal he be.

125

Amon Rex

¶ Amon kynge ffor þe last conclusyōn
Al thyng be-forn seyð ffor trowth do testyfie
Praynge þat lord of oure synne Remyssyon
At þat dredful day he us graunt mercye

130

Thus we all of þis genealogye
 Acordynge in on here in þis place
 Pray þat heyȝ lorde whan þat we xal dye
 Of his gret goodnesse to grawnt us his grace.

The remainder of Fo. 37 is filled with the following genealogical table and note written like those on Ff. 16, 17 and 21, 22 :

Explicit Jesse.

Barpanter Asmaria	{	genuit Joachym
Ysakar Nasaphat	{	gen. Anna
Joachym Anna	{	gen. sponsa Joseph fabro Maria mater ihesu Christi
Cleophas et Anna	{	sponsa Alpheo gen. iij ^a Maria mater Symonem et Judam Jacobum minorem et Joseph just[um]
Salome et Anna	{	sponsa Zebedeo. gen. iiij ^a Maria mater Johannem euangelistam et Jacobum majorem.

Emeria fuit soror Anne que habebat quondam filiam Elizabeth que nupta
 fui[t Zakarie de quo peperit Johanne[m] baptistem precursorem domini
 Elyud. Eminē filia. beatus Geruasius episcopus

Fo. 37^v

Contemplacio

¶ Cryst conserve þis congregacion
 fro perellys past · present *and* future
and þe personys here pleand · þat þe pronunciacion
 of here sentens to be seyd · mote be sad *and* sure
 And þat non oblocueyōn · make þis matere obscure
 but it may profite *and* plese eche persone present
 ffrom þe gynnyng to þe endynge so to endure
 þat cryst *and* every creature · with þe conceyte be content.

8

5

¶ This matere here mad · is of þe modyr of mercy
 how be joachym And Anne · was here concepciō
 Sythe offred into þe temple · compiled bréffly
 than maryed to joseph · and so folwyng þe salutacion
 Metyng with Elyzabeth · *and* þer with a conclusyōn
 in fewe wordys talkyd þat it xulde nat be tedyous
 to lernyd nyn to lewd · nyn to ȝo man of reson
 þis is þe processe ¹ · Now preserve ȝow jhesus.

10

15

¹ of oure first written after processe, and crossed through.

¶ perfore of pes I 3ow pray all pat ben here present
 and tak hed to oure talkyn · what we xal say
 I be-teche 3ow pat lorde pat is evyr omnyotent
 to governe 3ow in goodnes as he best may 20
 In hevyn we may hym se
 Now god pat is hevyn kynge
 sende us all hese dere blyssynge
 and to his towre he mote vs brynge
 Amen ffor Charyte. 25

The bottom of Fo. 37^v is filled with the following two genealogical notes :

Quinque sunt Anne { mater Samue } lis
 { Vxor Rague }
 { Vxor Tob } ie
 { Mater beate Mar }
 Anna¹ prophetissa

Est Ysakar Anne pater : Melophat sic quoque mater vel Nasaphat²

38

¶ Ysakar³

THE prestys of god offre sote Ensens
 Vn-to here god and per fore they be holy
 we pat mynistere here in goddys presens
 in vs xuld be fownd no maner of foly
 Ysakar prynce of prestys am I 5
 pat pis holyst day here haue mynystracion
 Certyfyenge all tribus in my cure specyaly
 pat pis is pe hyest fest of oure solemnyzacion.

¶ This we clepe festum Encenniorum
 pe newe ffest · of which iij · in pe 3ere we exerceye 10
 now all pe kynredys to jerusalem must cum
 In to pe temple of god · here to do sacryfyse
 Tho pat be cursyd my dygnyte is to dysspyse
 and po pat be blyssyd here holy sacrefyse to take
 We be regal sacerdocium · it perteyneth vs to be wysse 15
 be fastyng · be prayng · be almes · and at du tyme to wake.

Joachym

¶ Now all pis countre of Galyle

¹ This name appears to have been added, though possibly by the MS. scribe. It is not in more ornate book-hand like the others.

² This note is in red ink and in large liturgical script. The bottom half of the letters of the words *vel Nasaphat* has been cut away with the margin.

³ A small reference sign in ink of the same colour as the text stands to the right of this name.

with þis cetye of Nazareth specyal
 þis ffeſt to jerusalem muſt go we
 to make ſacreſyſce to god eternal 20
 My name is joachym a man in godys ſubſtancyall
 Joachym is to ſay he þat to god is redy
 ſo haue I be *and* evyr more xal
 Ffor þe dredful domys of god ſore dred I.

¶ I am clepyd Ryghtful why wole ȝe ſe 25
 Ffor my godys in to thre partys I devyde
 On to þe temple · *and* to hem þat þer ſervyng be
 A nodyr to þe pylgrinys *and* pore men · þe iij^{de} ¹ ffor hem with
 me abyde

Fo. 38^v So xulde euery curat in þis werde wyde
 ȝeve a part to his chauncel i-wys 30
 A part to his parochonerys þat to povert ſlyde
 the thryd part to kepe for hym *and* his.

¶ But blyſſyd wyff anne ſore I drede
 In þe temple þis tyme to make ſacryfice
 be-cauſe þat no frute of vs doth *procede* 35
 I fere me grettly þe preſt wole me dyſſpice
 Than grett ſlawndyr in þe tribus of vs xulde aryſe
 but þis I Avow to god with all þe mekenes I can
 ȝyff of his mercy he wole a childe us devyſe
 we xal offre it up in to þe temple to be goddys man. 40

Anna

ȝour ſwemful wurdys make terys trekyl down be my face
 i-wys ſwete huſbond þe fawte is in me
 my name is Anne þat is to ſey grace
 we wete not how gracyous god wyl to us be
 A woman xulde bere cryſt þeſe *profecyes* haue we 45
 if² god ſend frute · *and* it be a mayd childe
 with all reuerens I vow to his mageſte
 ſche xal be here foot mayd to mynſter here moſt mylde.

Joachym

¶ Now lete be it as god wole þer is no more
 tweyn turtelys ffor my ſacryfice with me I take 50

¹ This *de* is written in red ink.

² This is written in the margin, ſome miſwritten letters ſtanding at the beginning of the line.

and I be-seche wyff and evyr we mete more
pat hese grett mercy · vs meryer mut make.

Anna

For dred and ffor swem of *your* wourdys I qwake
thryes I kysse-*you* with syghys ful sad
and to be mercy of god · mekely¹ I *you* be-take
and *you* pat departe in sorwe god make *per* metyng glad.

55

Senior tribus

¶ Worchepful sere joachym be *ye* redy now
aif *your* kynrede is come *you* to exorte
pat *pei* may² do sacrifice at *be* temple with *you*
Ffor *you* be of grett wurcheþ as men *you* report.

60

Joachym

Aif synfull seke and sory · god mote comforte
I wolde I were as men me name
Thedyr in goddys name · now late us aif resorte
A Anne · Anne · Anne · god scheeld us fro shame.

Anne

¶ Now am I left alone · sore may I wepe
A husbond a-geyn god wel mote *you* brynge
And fro shame and sorwe he mote *you* kepe
tyl I se *you* a-geyn · I kan not sees of wepyng.

65

Senior

Prynce of oure prestys · if it be *your* plesynge
we be com mekely to make *our* sacrefice.

70

Ysakar

God do *you* mede bothe elde and *you*nge
than devowtly we wyl begynne servyse.

¶ There they *shal* synge *his* sequens · Benedicta sit beata trinitas ·
And in *pat* tyme Ysakar with his ministerys ensensyth *be* Autere
and *þan* *þei* make her offryng and Isaker seyth

¶ Comyth up serys and offeryth aif now
ye pat to do sacryfice worthy are
A-byde a qwyle sere · Whedyr wytte³ *þou*
þou and *þi* Wyff arn barrany and bare
neyther of *you* · fruteful nevyr *þett* ware
Whow durste *þou* a-monge fruteful presume and Abuse

75

¹ Some letter (? I) erased before *mekely*.

² *may* omitted and written above the line.

³ So in MS.

It is a tokyn þou art cursyd þare
 Wherefore with grett indygnacion · þin offeryng I refuse. 80
et refudit sacrificium Joachim.

¶ amonge all þis pepyl barreyn be no mo
 therefore comyth up and offeryth here alle
 þou joachym I charge þe · fast out þe temple þou go
et redit flendo.

than with goddys holy¹ wourde blysse þow I shalle
ministro² cantando

F ^o . 39 ^v (marked 40)	Adiutorium nostrum in nomine domini Qui fecit celum et terram Sit nomen domini benedictum Ex hoc nunc et usque in seculum Benedicat vos diuina ³ maiestas et vna deitas ✠Pater✠et filius✠et spiritus sanctus <i>Signando manu cum cruce solenniter⁴ et recedant tribus extra templum.</i>	85 Chorus minister chorus Episcopus
----------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------

chorus · Amen. 90

Now of god and man blyssyd be þe alle
 homward a-zen now returne þe
 And in þis temple A-byde we xalle
 to servyn god in trinyte.

Joachym

¶ A mercyfful lord what is this lyff 95
 What haue I do lorde to haue þis blame
 Ffor hevynes⁵ I dare not go hom to my wyff
 And amonge my neyborys · I dare not abyde ffor shame
 A Anne · Anne · Anne · Al our joye is turnyd to grame
 Ffrom þour blyssyd ffelacheppe I am now exilyd 100
 and þe here onys of þis ffowle fame
 sorwe wyl sle þow · to se me thus revylyd.

¶ but son⁶ god soferyth thys · vs must sofron⁷ nede
 now wyl I go to my sherherdys⁸ · and with hem abyde

¹ *holy* omitted and written above the line.

² This word is rubbed—the end letters barely visible.

³ Some word or words (? *et vna*) after *diuina* obliterated. ⁴ So in MS.

⁵ *dare* written before *hevynes* and crossed through.

⁶ So in MS. for *Sen*?

⁷ The *r* in *sofron* seems to be the correction of some other letter.

⁸ So in MS.

and þer evyr more levyn in sorwe and in drede 105
 shame makyth many man his hed for to hyde
 ha how do 3e felas in 3ow is lytel pryde¹
 how fare 3e and my bestys þis wete wolde I veryly.

Primus pastor (a)²

A welcom hedyr blyssyd mayster · we pasture hem ful wyde
 they be lusty and fayr · and grettly multiply 110
 how de 3e mayster 3e loke al hevily
 how doth oure dame at hom sytt she and sowyht.

Joachym³ (b)

to here þe speke of here it sleyth myn hert veryly
 how I and sche doth god hym self knowyth⁴

The meke god lyftyth up þe proude over throwyht (b)

40 Go do what 3e lyst se⁵ 3our bestys not stray. 116

ii^{us} pastor (a)

Aftere grett sorwe mayster · evyr gret grace growyht
 Sympyl as we kan · we xal for 3ow pray.

iii^{us} pastor (d)

¶ 3a to pray ffor careful · it is grett nede
 we all wul prey ffor 3ow knelende 120
 god of his goodnes send 3ow good spede
 and of 3our sorwe 3ow sone amende.

Joachym⁶

¶ I am nott wurthy lord · to loke up to hefne
 my synful steppys Anvemynyd þe grounde
 I loth-folest⁷ þat levyth · þou lord hyst in þi setys sefne 125
 What art þou lord · What am I wrecche · werse þan an hownde
 þou hast sent me shame · which myn hert doth wounde
 I thank þe more here fore · þan for all my prosperite
 þis is a tokyn þou lovyst me · now to the I am bounde
 þou seyst þou art with hem · þat in tribulacion be. 130

¹ Pastores is scribbled underneath the words *for to hyde* and a rough line extending into the margin is drawn under this line on the other side.

² These letters seem to indicate some rearrangement, possibly to reduce the shepherds' parts to two.

³ ii^{us} pastor first written and crossed through by the red loop of name of speaker; Joachym carelessly written, but probably by scribe of MS.

⁴ The *y* seems to be written over an *h*. ⁵ Or so.

⁶ Some indistinct marginal sign opposite Joachym's speech (? nota).

⁷ MS. fo lest; cf. hy est in same line.

¶ And ho so haue þe · he nedyth not care thanne
 my sorwe is feryng¹ I haue do sum offens
 punchyth me lorde · *and* spare my blyssyd wyff anne
 þat syttyth *and* sorwyth ful sore of myn Absens
 Ther is not may profyte but prayour to 3our presens 135
 With prayorys prostrat · by-fore þi person I wepe
 haue mende on oure a-vow · for 3our mech magnificens
and my lovyngest wyff Anne · lord for þi mercy kepe.

Anna

¶ A mercy lord mercy mercy mercy
 we are synfolest it shewyth þat 3e send us all þis sorwe 140
 Why do 3e thus to myn husbond lord why · why · why ·
 for my barynes · he may amend þis · þi self *and* þou lyst to
 morwe

And it plese so þi mercy · þe my lord · I take to borwe
 I xal kepe myn a-vow · qwhyl I leve *and* leste
 I fere me · I haue offendyd þe · myn hert is ful of sorwe 145
 most mekely I pray þi pety · þat þis bale þou wyl breste.

Fo. 40^v

Joachym

here þe Aungel descendith · þe hefne syngyng Exultet celum laudi-
 bus · resultet terra gaudijs Archangelorum gloria sacra canunt
 solemnna.

¶ Qwhat art þou in goddys name · þat makyst me a-drad
 It is as lyth a-bowt me as al þe werd were fere.

Angelus

I am an Aungel of god · com̃ to make þe glad
 God is plesyd with þin helmes · *and* hath herd þi prayere 150
 He seyth þi shame · þi repreff · *and* þi terys cler
 God is a vengere of synne · *and* not nature doth lothe
 Whos wombe þat he sparyth · *and* maketh barreyn her
 he doth to shewe his myth · *and* his mercy bothe.

¶ Thu seest þat Sara was nynty 3ere bareyn 155
 sche had a son Ysaac · to whom god 3aff his blyssynge
 Rachel also had þe same peyn
 She had a son joseph · þat of Egypt was kyng
 A strongere þan sampson · nevyr was be wrytynge
 nor an holyere þan samuel it is seyð thus 160
 3ett here moderys were bareyn bothe in þe gynnyng
 þe conception of all swych · it is ful mervelyous.

¹ The *r* seems to have been inserted—perhaps over another letter.

¶ And in þe lyke wyse · Anne þi blyssyd wyff
sche xal bere a childe · xal hygth mary
which xal be blyssyd · in here body · and haue joys ffyff 165
and ful of þe holy goost · inspyred syngulyrly
Sche xal be offryd in to þe temple · solemply
þat of here ¹ non evyl ffame · xuld sprynge thus
And as sche xal be bore · of a barrany body
So of here xal be bore · with-out nature Jhesus. 170

þat xal be savyour ²

o. 41 ¶ That xal be savyour · vnto al man-kende
(uire) In tokyn whan þou come · to jherusalem to þe gyldyn gate
þou xalt mete anne þi wyff · haue þis in þi mende
I xal sey here þe same here sorwys to rebate.

Joachym

Of þis incomparabyl comfort · I xal nevyr for-gete þe date 175
my sorwe was nevyr so grett · but now my joy is more
I xal hom in hast be it nevyr so late
A Anne blyssyd be þat body · of þe xal be bore.

¶ Now fare wel myn shepherdys · governe þow now wysly.

1^{us} pastor

Haue þe good tydyngys mayster · þan be we glad. 180

Joachym

Prayse god for me · for I am not wourthy.

ij^{us} pastor

In feyth sere so we xal · with all oure sowlys sad.

ij^{us} pastor

I holde it helpfful þat on of vs · with þow · be had.

Joachym

Nay abyde with þour bestys sone · in goddys blyssynge.

1^{us} pastor

we xal make us so mery · now ³ þis is be-stad 185

þat a myle on þour wey · þe xal here us synge.⁴

Anne

¶ Alas ffor myn husbond · me is ful wo

I xal go seke hym · what so evyr be falle

¹ of here omitted and written above the line.

² This is given as the catchword at the bottom of the folio. There is some trace of other rubbed words—which may, however, be scribblings.

³ is written before þis and crossed through.

⁴ A rough line is drawn from synge to the edge of the page—? marking off the shepherds' part.

I wote not in erth which wey is he go
ffadyr of hefne ffor mercy · to 3our ffete I falle.

190
Angelus

Anne þin husbond ryght now I was withall
þe aungel of god · þat bar hym good tydyng
and as I seyð to hym so to þe sey I xal
god hath herd þi preyour · and þi wepyng

¶ At þe goldyn gate þou xalte mete hym ful mylde 195
and in grett gladnes returne to 3our hous

Fo. 41^v

So be proces þou xalt conseyye and bere A childe
Whiche xal hyght mary · and mary xal bere jhesus
Which xal be savyour of all þe werd and us
Aftere grett sorwe · evyr grett gladnes is had 200
now myn inbassett I haue seyð to 3ow thus
gooth in oure lordys name and in god beth glad.

Anne

¶ Now blyssyd be oure lorde and all his werkys ay
All heffne and erthe mut blysse 3ow for this
I am so joyful I not what I may say 205
þer can no tounge telle what joye in me is
I to bere a childe · þat xal bere all mannys blys
and haue myn hosbonde a-geyn · ho myth haue joys more
no creature in erth · is grauntyd more mercy i-wys
I xal hy3e me to þe 3ate · to be þer before. 210

here goth þe Aungel A-3en to hefne.

¶ A blyssyd be our lord · myn husbond I se
I xalle on myn knes · and to hym-ward crepe.

Joachym

A gracyous wyff Anne now fruteful xal 3e be
Ffor joy of þis metyng¹ · in my sowle I wepe
Haue þis kusse · of clenness · and with 3ow it kepe 215
in goddys name now go we wyff · hom to our hous.

Anne

þer was nevyr² joy sank in me so depe
now may we sey husbond · god is to us gracyous ¶ veryly³.

¹ wepy first written and crossed through.

² nevyr omitted and written above the line in slightly darker ink, but probably by scribe of MS.

³ The paragraph mark before *veryly* has been made over some black sign.

Joachym

3a *and* if we haue levyd wel here be-fore
I pray þe lord þin ore
so mote we levyn evyr more
And be þi grace more holyly.

220

Anne

42 Now hom-Ward husbond I rede we gon
Ryth hom al to *our* place
to thank god þat sytt in troið
þat þus hath sent us his grace.

225

Contemplacio

¶ Sovereynes 3e han sen shewyd 3ow be-fore
Of Joachym *and* Anne · here botherys holy metynge
How *our* lady was conseyyvid · *and* how she was bore
We passe ovyr þat · breffnes of tyme consyderynge
And how *our* lady in here tendyr age *and* 3yng
In to þe temple was offryd *and* so forth proced
þis sentens sayd xal be hire be-gynnyng
now þe modyr of mercy · in þis be *our* sped.

9

5

¶ And as a childe of iij 3ere age · here she xal appere
to alle pepyl þat ben here present
and of here grett grace now xal 3e here¹
how she levyd evyr to goddys entent
with grace

10

That holy matere we wole declare
tyl ffortene 3ere · how sche dyd fare
Now of 3our speche I pray 3ow spare
aß þat ben in þis place.

15

*here joachym and Anne with oure lady between hem beyng al in
whyte as a childe of iij 3ere age presente here in to þe temple thus
seyng joachym*.*

¹ *here she xal* first written instead of *now xal 3e here* and crossed through.

* *here jo hym and Anne with*—scribbled underneath this.

Fo. 42^v

¶ Joachim

BLyssyd be oure lord ffayr frute haue we now
 Anne wyff remembyr wole 3e
 pat we made to god an holy a-vow
 pat oure fyrst childe . þe seruaunt of god xulde be
 The Age of mary oure dowtere is 3erys thre 5
 per fore to thre personys *and* on god . lete us here present
 þe 3onger she be drawyn þe bettyr semyth me
and for teryeng of our a-vow . of god we myth be shent.

Anne

¶ it is as 3e sey . husbond in dede
 late us take mary *our* dowtere us be-twen 10
and to þe temple with here procede
 Dowtere þe Aungel tolde us 3e xulde be a qwen
 Wole 3e go se þat lord 3our husbond xal ben
and lerne for to love hym . *and* lede with hym 3our lyff
 telle 3our ffadyr *and* me her . 3our answe're let sen 15
 Wole 3e be pure maydyn . *and* also goddys wyff.

Maria

¶ Ffadyr *and* modyr if it plesyng to 3ow be
 3e han mad 3our a-vow . so sothly wole I
 to be goddys chast seruaunt . whil lyff is in me
 but to be goddys wyff . I was nevy'r wurthy 20
 I am þe sympelest pat evyr was born of body
 I haue herd 3ow seyd . God xulde haue a modyr swete
 pat I may leve . to se hire . god graunt me for his¹ mercy
and Abyl me to ley my handys . vndyr hire fayr fete.

Et genuflectet Ad deum.

Joachym

¶ I-Wys dowtere . it is wel seyde 25
 3e answe're . *and* 3e were twenty 3ere olde.

Anne

Fo. 43 whith 3our speche mary I am wel payd
 can 3e gon a-lone . lett se beth bolde.

Maria

To go to goddys hous . wole 3e now be-holde
 I am joyful thedyrward . as I may be. 30

¹ 3our first written, crossed out, and *his* written above the line in fainter ink and possibly by a later corrector. The crossing out by two crossed strokes is not the manner of the MS. scribe, and the *s* of *his* is slightly different.

Wyff I ryght joyful oure dowtere to be-holde.

Joachym

So am I wys husbond · now in goddys name go we.

Anne

Joachym

¶ Sere prince of prestes *and* it plese 3ow
we þat were barreyn · god hath sent a childe
to offre here to goddys service wé mad oure avow
here is þe same mayde · mary most mylde.

35

Isakar

Joachym I haue good mende · how I 3ow revyled
I am ryght joyful þat god hath 3ove 3ow þis grace
to be amonge fruteful · now be 3e reconsylid
Com swete mary com · 3e haue a gracyous face.

40

Joachym flectendo Ad deum sic dicens

Joachym

¶ Now Ffadyr *and* sone *and* holy gost
on god *and* personys thre
we offre to þe lorde of myghtys most
Oure dowtere þi servaunt · evyr more to be.

Anna

45

Ther to most bounde evyr more be we
Mary in þis holy place leve 3ow we xaff
In goddys name · now up go 3e
oure fadyr · oure prest · lo doth 3ow call.

Maria

¶ Modyr *and* it plese 3ow · fyrst wole I take my leve
of my fadyr · *and* 3ow my modyr i-wys
I haue a fadyr in hefne · þis I be-leve
now good ffadyr · with þat fadyr 3e me blysse.

50

Joachym

43^v 1 In nomine patris et filii et spiritus sancti.

Maria

Amen · Now 3e good modyr.

Anne

In nomine patris et filij et spiritus sancti || Maria · Amen.

55

Maria

¶ Now oure lord thank 3ow for this
here is my fadyr *and* my modyr bothe
most mekely I beseche I may 3ow kys

¹ The writing on this folio is rather careless.

now for-geve me yf evyr I made 3ow wrothe.
Et explecendo osculabit patrem et matrem.

Joachym

¶ Nay dowtere 3e offendyd nevyr god nor man
 lovyd be þat lord · 3ow so doth kepe.

60

Anne

Swete dowtyr thynk on 3our modyr An
 3our swemyng smytyht to myn hert depe.

[Maria]¹

Ffadyr *and* modyr I xal pray for 3ow *and* wepe
 To god *with* al myn hert specyaly
 blysse me day *and* nyght evyr her 3e slepe
 good ffadyr *and* modyr · *and* beth² mery.

65

Joachym

¶ A ho had evyr suche a chylde
 nevyr creature 3it þat evyr was bore
 Sche is so gracyous she is so mylde
 so xulde childyr to fadyr *and* modyr evyr more.

70

Anne

Than xulde thei be blyssyd · *and* plese god sore³
 husbond *and* it plese 3ow not hens go we xal
 tyl mary be in þe temple above thore³
 I wold not for al erthe se here fal.

75

Episcopus

¶ Come gode mary · come babe I þe call⁴
 þi pas pratyly to þis plas pretende
 þou xalt be þe dowtere · of god Eternaft
 Fo. 44 If þe fyftene grees · þou may Ascende
 It is meracle if þou do · now god þe dyffende
 Ffrom babylogy to hevynly jherusalem þis is þe way
 Every man þat thynk⁵ his lyff to Amende
 þe fiftene psalmys · in memorye of þis mayde say.

80

Maria

Maria · et sic deinceps usque ad fine⁶ xc^{im} psalmorum.

The fyrst degre gostly applied

¹ This name was omitted and is written in different ink and in another hand.

² The *th* of *beth* has been crossed through in different ink and with perpendicular strokes, not in the manner of the scribe.

³ Or *sere*, *there*; the vowels are not clear.

⁴ The writing of the first three lines of this stanza (bottom of folio) is smaller.

⁵ Some other word has been altered to *thynk*.

⁶ So in MS.

It is holy desyre *with* god to be
In trobyl to god I haue cryed
And in sped · þat lord hath herde me.

85

Ad dominum cum tribularer clamaui: et exaudiuit me.

The secunde is stody · *with* meke inquysisson veryly
How I xal haue knowynge of godys wyll
To þe mownteynes of hefne I haue lyfte myn ey
Ffrom qwens xal comyn helpe me tylle.

90

Leuauī oculos meos in montes: vnde ueniat auxilium mihi.

The thrydde is gladnes in mende in hope to be
that we xall be sauyd all thus
I am glad of these tydyngys ben seyde to me
now xal we go · in to goddys hous.

95

Letatus sum in hijs que dicta sunt mihi: in domum domini ibimus.

The fourte is meke obedyence as is dette
to hym þat is a-bove þe planetys sefne
to þe I haue myn eyn sette
þat dwellys above þe skyes in hefne.

Ad te leuauī oculos meos: qui habitas in celis.

The ffyfte is propyr confessyon
þat we be nought *with*-owth god thus
but god in vs haue habytacion
Per aventure oure enemyes shulde swelle vs.

100

Nisi quia dominus erat in nobis dicat nunc israel: nisi quia dominus erat in nobis.

The sexte is confidens in goddys strenght A-lon
Ffor of all grace from hym comyth þe strem
they þat trust in god as þe mownt syon
he xal not be steryd · endles þat dwellyth in jherusalem.

105

Qui confidunt in domino sicut mons Syon: non commouebitur in eternum qui habitat in hierusalem.

The sette is vndowteful hope of immortalyte
In oure lorde is as gracy *and* mercy
Whan oure lord conuertyth oure captiuite
Than Are we mad as joyful¹ mery.

110

In conuertendo dominus captiuitatem syon: facti sumus sicut consolati.

¹ A letter has been erased between *joyful* and *mery*.

The cyted is contempt of veynglory in vs
 Ffor hym þat Al mankende hath multiplyed
 But yf oure lord make here oure hous
 they An laboryd in veyn þat it han Edyfyed.

115

Nisi dominus edificauerit domum: in uanum laborauerunt
 qui edificant eam.

The nynte is a childely fer in dede
 With A longyng love in oure lord þat ay is
 blyssyd Arn Aff they þat god drede
 Whiche þat gon in his holy weys.

Beati omnes qui timent dominum: qui ambulant in vijs
 eius.

The tende is myghty soferauns of carnal temptacion
 ffor þe fleschly syghtys ben fers and fel
 ofte 3ough is fflowth with · with suech vexacion
 þou¹ seyngge god say so · clepyd israel.

120

Sepe expugnauerunt me a iuuentute mea: dicat nunc
 israel.

The Elefnte is accusatyff confessyon of iniquite
 Of which ful noyous is þe noyis
 Fro depnes lord I haue cryed to the
 Lord here in sped my sympyl voys.

125

Fo. 45² **D**e profundis clamaui ad te domine: domine exaudi uocem
 meam.

The twelfte is mekenes þat is fayre and softe
 In mannys sowle with-inne and with-owte
 Lord myn herte is not heyued on lofte
 nyn myn eyn be not lokinge a-bowte.

130

Domine non est exaltatum cor meum: neque elati sunt
 oculi mei.

The Threttene is ffeyth þer with
 with holy dedys don expresse

¹ Halliwell reads *þan*, but the MS. contraction *þ^u* is that always used for *þou*, the contraction for *þan*, when it occurs, being *þ^an*. The letter *u(n)* is ambiguous, and a difficulty on Fo. 97^v would be lessened by expanding *þ^u* as *þan*.

² The writing on this folio is noticeably small.

haue mende lorde of davyth

And of All his swettnes.

135

Memento domine dauid? et omnis mansuetudinis eius.

The flourtene is brothyrly concorde i-wys

pat norchyth love of creaturys echon

Se how good *and* how glad it is

bretheryn ffor to dwelle in on.

Ecce quam bonum et quam jocundum? habitare fratres in vnum.

The ffyftene is gracyous · *with* on Acorde

140

whiche is syne of godly love semyth me

se now blysse oure lord

All pat oure lordys servauntys be.

Ecce nunc benedicite dominum? omnes serui dominj.

Episcopus

A gracyous lord þis is A mervelyous thyng

pat we se here all in syght

145

A babe of thre 3er age so 3ynge

to come vp pese grecys¹ · so vp-ryght

It is An hey meracle *and* by goddys myght

no dowth of she xal be gracyous.

Maria

Holy ffadyr I be-seche 3ow forth ryght

150

Sey how I xal be rewlyd · in goddys hous.

Episcopus

157 ¶ Dowtere god hath 3ovyn vs comaundementys ten

Which shortely to say be comprehendyd in tweyn

and þo must be kept of all crysten men

or ellys here jugement is perpetual peyn

155

3e muste love god severeynly² · *and* 3our evyn crystyn pleyn

god fyrst ffor his hy3 *and* sovereyn dygnyte

he lovyd 3ow fyrst · love hym a-geyn

ffor of love · to his owyn lyknes · he made the.

¶ Love ffadyr sone *and* holy gost

160

Love god þe fadyr · ffor he gevyth myght

Love god þe sone · ffor he gevyth wysdam þou wost

Love god þe holy gost ffor he gevyth love *and* lyght

¹ So in MS. Halliwell gives *greeys*.

² So in MS.

thre personys *and* on god · þus love of ryght
 with all þin hert · with all þi sowle · with all þi mende¹ 165
 · *and* with all þe strengthis in þe be-dyght
 þan love þin evyn crystyn as þi self with-owtyn ende.

¶ Thu xalt hate no thyng but þe devyl *and* synne
 god byddyth the lovyn þi bodyly enmy
 And as for þour self here · þus xal ȝe be-gynne 170
 ȝe must serve · *and* wurchep god here dayly
 Ffor with prayzer · with grace *and* mercy
 Se the² haue · A resonable tyme to fede
 thanne to haue a labour bodyly
 þat þer in be gostly *and* bodely mede. 175

¶ þour A-bydyng · xal be with þour maydenys ffyve
 Swyche tyme as ȝe wole haue consolacion.

Maria

This lyff me lyketh as my lyve
 of here namys I be-seche þow to haue informacion.

Episcopus
180

Fo. 46 There is þe fyrst meditacion
 Contryssyon · compassyon · And clennes
 And þat holy mayde fruyssyon
 With these blyssyd maydenes xal be þour besynes.

Maria

¶ Here is an holy ffelachepe I fele
 I am not wurthy Amonge hem to be 185
 Swete systerys to þow All I knele
 To receyve me I be-seche³ þour charyte.

Episcopus

They xal dowtere · And on þe tothere syde se
 ther ben sefne prestys in dede
 to schryve · to teche · *and* to mynystryn to the 190
 to lerne þe goddys lawys · *and* scrypture to rede.

Maria

¶ Ffadyr knew I here namys wele were I.

Episcopus

Ther is dyscressyon · devocion · dylexcion · *and* deliberacion

¹ *myght* first written and crossed through; *mende* written above the line.

² *Selhe* (in one word) in MS.

³ *seke* first written and crossed through in red ink; *selhe* then apparently written and corrected by erasure to *seche*. A red dot stands under the *h*.

they xal tende upon 3ow besyly
 With declaracion determynacion · dyvynacion 195

Now go 3e maydenys · to 3our occupacion¹
 And loke 3e tende þis childe tendyrly
 and 3e serys knelyth · and I xal gyve 3ow goddys benyson
 in nomine patris et filij et spiritus sancti.

Et recedent cum ministris suis omnes virgines dicent. Amen.

¶ To 3ow ffadyr and modyr I me comende [Maria]² 200
 blyssyd be þe tyme 3e me hedyr brought.

Joachym

Dowtere þe ffadere of oure feyth þe mot defende
 as he of his myght made all thyng of nowth.

Anne

Mary to þi sowle solas he sende
 In whos wysdam all þis werd was wrought. 205
 go we now hens husbonde so hende *Hic joachim et anna recedent*
 for owth of care now are we brought. *domum.*

Maria

3v Be þe holy gost at hom be 3e brought
 Systerys 3e may go do what 3e xall *Ad virgines*
 to serve god fyrst here is al my thought 210
 Be-forn þis holy awtere on my knes I fall.

¶ Lord sefne petycions I be-seche 3ow of here
 Ffyrst þat I may kepe þi love and þi lawe
 þe secunde to lovyng myn evyn crystyn as my self dere
 þe thrydde from all þat þou hatyst me to with-drawe 215
 The fourte All vertuys to þi plesauns knawe
 þe fyfte to obey þe ordenaryes of þe temple echon
 þe sexte and þat all pepyl may serve þe with Awe
 þat in þis holy temple fawte be non.

¶ The sefnte lord I haske with grett fflere 220
 þat I may se onys in my lyve
 þat lady þat xal goddys sone bere
 þat I may serve here with my wyttys fyve
 If it plese 3ow and ellys · it is not þer with to stryve
 with prayers prostrat ffor þese gracys I wepe 225
 O my god · devocion depe in me dryve

¹ The writing from this line to the bottom of the folio is smaller.

² No name of speaker given in MS.

pat myn hert may wake in þe · thow my body slepe.

here þe Aungel bryngyth manna in A cowpe of gold lyke to con-
feccions · þe hefne syngyng · þe Aungel seyth

¶ Merveyle not mekest maydon of my mynstracion

I am a good Aungel sent of god Aȝ myght

With Aungelys mete Ffor ȝour Sustentacion

230

ȝe to receyve it · Ffor Natural myght

Fo. 47 We Aungellys xul serve ȝow · day *and* nyght

now fede ȝow *per-with* · in goddys name

we xal lerne ȝow þe lyberary¹ of oure lordys lawe lyght

ffor my sawys in ȝow shewyth sygnes of shame.

235

Maria

¶ To thank oure soveryen lord not sufficyth my mende

I xal fede me of pis fode my lord hath me sent

Aȝ maner of savowrys in pis mete I fynde

I felt nevyr non so swete ner so redolent.

Angelus

Eche day *per with* ȝe xal be content

240

Aunge² alle howrys xal to ȝow apere.

Maria

Mercy my makere · how may pis be ment

I am þe symplest creature · pat is levynge here.

Angelus

¶ In ȝour name Maria · ffyve letterys we han

M. Mayde most mercyfult *and* mekest in mende

245

A. Auerte of þe Anguysch pat Adam began

R. Regina of regyon Reyneng *with-owtyn* ende

I. Innocent be Influens of Jesses kende

A. Aduocat most Autentyk ȝour Antecer³ Anna

hefne *and* helle here kneys down bende

250

Whan pis holy name of ȝow is seyð Maria.

Maria

¶ I qwake grettly for dred · to here pis comendacion

Good swete Aungel why wole ȝe sey thus.

Aungeȝ

Ffor ȝe xal here aftere⁴ haue A salutacion

pat xal pis excede it is seyð Amonge vs

255

¹ This word is underlined in pencil and a pencil cross has been made in the margin, probably by some modern reader.

² So in MS.; cf. Fo. 70^v.

³ Halliwell reads *autecer*.

⁴ Some erasure after *aftere*.

The deyte þat dede xal determyn *and* dyscus
 ʒe xal nevyr lady be lefte here A-lone.

Maria

47^v I Crye þe mercy lorde *and* þin erthe Cus
 recomendynge me to þat godhyd · þat is tryne in trone.
hic osculet terram · here xal comyn Allwey An Aungel with dyvers
presentys goynge and comyng and in þe tyme þei xal synge in
hefne þis hympne · Jhesu corona virginum · And After þer comyth
A minister fro þe busschop with A present and seyth

Minister

¶ Prynce of oure prestes Ysakare be name
 he hath sent ʒow hym self his servyce in dede
 And bad ʒe xulde ffede ʒow spare for no shame
 In þis tyme of mete · ne lenger ʒe rede.

260

Maria¹

Recomende me to my fadyr sere · *and* god do hym mede
 These vesselys A-ʒen sone I xal hym sende
 I xal bere it my systerys I trowe þei haue more nede
 goddys foyson is evyr to his servauntys hendyr þan we wende.

265

¶ Systerys oure holy ffadyr isakare
 Hath sent us hese servyce here ryght now
 Ffede ʒow þer of hertyly · I pray ʒow nat spare
and if owght be leve · specyaly I pray ʒow
 That þe pore men þe relevys þer of haue now
 Ffayn *and* I myth I wolde do þe dedys of mercy
 Pore ffolk ffayn god knowyth how
 On hem evyr I haue grett pety.

270

275

Contemplacio

lo sofreyne here ʒe haue seyn
 in þe temple of oure ladyes presentacion
 she was nevyr occupyed in thyngys veyn
 48 but Evyr besy in holy ocupacyon
 And we be-seche ʒow of ʒoure pacyens
 þat we pace þese materys so lythly Away
 If þei xulde be do *with* good prevydens
 Eche on wolde suffyce ffor Au hool day
 Now xal we procede to here dissponsacion
 which Aftere þis was xiiij ʒere
 tyme sufficyth not to make pawssacion

10

10

¹ The usual red loop round the name of speaker has been omitted here.

hath pacyens with vs we be-sech 3ow her
 And in short spas
 The parlement of hefne sone xal 3e se
and how goddys sone com̄ man xal he
 And how þe salutacion Aftere xal be
 be goddys holy gras.

15

Remainder of Fo. 48—4½ inches—left blank. Fo. 48^v has been used for speeches to be inserted between the speeches on Fo. 50 and Fo. 50^v in the next play.

Their place is made clear by red reference marks and also by rough capitals in black ink of a different shade from that of the MS.

Passage to be inserted between Fo. 50 and Fo. 50^v.

Fo. 48^v ¶ This Ansuere grettly trobelyth me



to mak a vow to creaturys it is lefful
 Vovete *et* reddite · in scripture haue we
and to observe oure lawe also it is nedful
 In þis to dyscerne to me it is dredful
 þerfore to cowcell¹ me in þis cas I calle
 þe holde *and* þe wyse *and* swiche as ben spedful
 In þis sey 3our a-vyse · I be-sech 3ow Alle.

95

Minister

¶ To breke our lawe *and* custom · it wore hard in dede
 And on þat other syde to do a-3en² scripture
 to 3eve sentens in þis degre · 3e must take goo³ hede
 ffor dowteles þis matere · is dyffuse *and* obscure
 Myn avyse here in þis I 3ow ensure
 þat we prey all god to haue relacion
 ffor be prayour · grett knowleche men recure
and to þis I counsell 3ow to 3eve assygnacion.

100

105

Episcopus

[E] Trewly 3our counsell is ryght good *and* eylsum
 And as 3e han seyð so xal it be
 I charge 3ow bretheryn *and* systerys hedyr 3e com̄
and to-gedyr to god now pray we
 That it may plese his fynyte⁴ deyte
 knowleche in þis to sendyn vs
 Mekely eche man ffallē down on kne
 And we xal be-gynne · Veni creator Spiritus

110

Et hic cantent veni creator

115

and whan Veni creator is don þe buschop xal seyng



Now lord god of lordys whysest of alle *et cetera*.

¹ So in MS.

² The *a* omitted and written above the line.

³ So in MS.

⁴ So in MS.

49 ¶ *Tunc venit Abysakar*¹ *episcopus*

10

L Istenyth lordyngys bothe hye *and* lowe
 And tendyrly takyth heyd on to my sawe
 beth buxom *and* benyngne *your* busshopp to knowe
 Ffor I am *pat* lord *pat* made *pis* lawe
 With hertys so hende herkyn nowe
your damyselys to weddyng *3a* loke *pat* *3e* drawe
pat passyn xiiij *3ere* for what *pat* *3e* owe
pe lawe of god byddyth *pis* sawe
pat at xiiij *3ere* of age
 Euery damesel what so sche be
 to *pe* Encrese of more plente
 xulde be browght in good degre
 On to here spowsage.

5

10

Joachym

¶ Herke now Anne my jentyl spowse
 how *pat* *pe* buschop his lawe hath tolde
pat what man hath a dowtyr *in* his house
pat passyth xiiij *3erys* olde
 He muste here brynge I herde hym Rowse
 In to *pe* tempyl a spowse to wedde
 wher for oure dowtyr ryth good *and* dowse
 In to *pe* tempyl sche must be ledde
 nd *pat* anoon ryght sone.

15

20

Anne

Sere I grawnt *pat* it be so
 A-zen *pe* lawe may we not do
 with here to-gedyr lete us now go
 I hold it ryght weyl done.

25

Joachym

¶ Sere busshopp here aftyr *pin* owyn hest
 we haue here brought oure dowtyr dere
 mary my swete childe she is ful prest
 of Age she is ful xiiij *3ere*.

30

¹ Halliwell reads *ab Ysakar* with the note 'Sic in MS pro Abysakar'; but the MS. has no capital *Y* and the initial *A* is of the form used indifferently for small or capital. The syllable *ab* is not joined to the *y*, but the *v* of the preceding *venit* is similarly detached.

Episcopus

Fo. 49v Welcome joachym on to myn A-reste
 (marked bothe anne þi wyff *and* mary clere
 50) now mary chylde to þe lawe þou leste
 [B] *and* chese þe a spowse to be þi ffere
 þat lawe þou must ffyl-ffylle.

Maria 35

A-ʒens þe lawe wyl I nevyr be
 but mannys ffelachep xal nevyr folwe me
 I wyl levyn evyr in chastyte
 be þe grace of goddys wylle.

Episcopus

[C] ¶ A Ffayre mayde why seyst þou so
 what menyth the for to levyn chast
 why wylt þou not to weddyng go
 þe cawse þou telle me *and* þat in hast.

40

Maria

My ffadyr *and* my modyr sertys also
 Er I was born ʒe may me trast
 thei were bothe bareyn here frute was do
 they come to þe tempyl at þe last
 to do here sacryfice
 By-cause they hadde nothyr frute nere chylde
 reprevyd þei wore of wykkyd *and* wyllde
 with grett shame þei were revylyd
 Al men dede them dyspyce.

45

50

¶ My Ffadyr *and* my modyr thei wepte full sore
 ffyl hevy here hertys wern of pis dede
 with wepyng eyn þei preyd þerfore
 þat god wolde socowre hem *and* sende hem sede
 Iff god wold graunt hem a childe be bore
 They be-hest þe chylde here lyff xulde lede
 In goddys temple to serve evyr-more
and wurchep god in loue *and* drede
 Than god ffyl of grace

60

Fo. 50 he herd here longe prayour
 and þan sent hem both seed *and* flowre¹
 whan I was born in here bowre
 to þe temple offryd I was.

65

¹ The *w* has been adapted from some other letter.

¶ Whan þat I was to þe temple brought
 and offerde up to god Above
 ther hestyd I as myn hert thought
 to serve my god with hertyly love
 Clennesse and chastyte myn hert owth
 Erthely creature nevyr may shoue
 Such clene lyff xuld 3e nouht
 In no maner wyse reprove
 to þis clennesse I me take
 this is þe cawse as I 3ow tell
 þat I with man wyff nevyr mett
 in þe servyse of god wyl I evyr dwell
 I wyl nevyr haue other make.

70

75

Episcopus

[D] ¶ A mercy god pese wordys wyse
 of þis fayr mayde clene
 thei trobyl myn hert in many wyse
 her wytt is grett and þat is sene
 In clennes to levyn in godys servise.
 no man here blame non here tene
 And 3it in lawe · þus it lyce
 þat such weddyd xulde bene
 who xal expownd þis oute
 þe lawe doth after lyff of clennes
 þe lawe doth bydde such maydenes expres
 þat to spowsyng they xulde hem dres
 God help us in þis dowhte.

80

85

90



This Ansuere grettly trobelyth me: et cetera ut supra¹



Now lord god of lordys wysest of All

50v

[F]

I pray þe lorde knelynge on kne
 with carefull herte I crye and calle
 þis doweiful dowe enforme þou me.

Angelus

120

¶² Thy prayour is herd to hy3 hevyn halle

¹ The writing indicates that the scribe went on from *God help us in þis dowhte* to *Now lord god of lordys wysest of All* and inserted the reference to the interpolated speeches later.

² This paragraph sign should stand before the line *Now lord god, &c.*

god hath me sent here downd to the
to telle þe what þat þou do xalle
and how þou xalt be rewlyd in iche degre
take tent and vndyrstond

This is goddys owyn byddyng 125
þat all kynsmen of dauid þe kyng
to þe temple xul brynge here du offryng
with whyte 3ardys in þer honde.

¶ I loke wele what tyme þei offere there
all here 3ardys in þin hand þou take 130
take heed whose 3erde doth blome and bere
and he xal be þe maydenys make.

Episcopus

[G] I thank þe lord with mylde chere
thi wurde xal I werkyn with-owtyn wrake
I xal send for hem bothyn fer and nere 135
to werke þi wyl I vndyr-take
A-non it xal be do

herk masangere þou wend þi way
Dauid · kynsmen as I þe say
byd hem come offyr þis same day 140
and brynge white 3ardys Also.¹

Nuncius²

¶ Oy · al maner men takyth to me tent³
that be owgth of kynrede to dauid þe kyng
my lord þe busshop hath for 3ow sent
to þe temple þat 3e come with 3our offryng.⁴ 145

Fo. 51
(E quire)

Joseph 145

† In gret labore my lyff I lede
myne ocupasyoun⁵ lyth in many place
ffor febylnesse of age my journey I may not spede
I thank the gret god of thi grace.

¹ Also written twice and the first crossed out.

² Some faint letter written (? scribbled) above the *us* of *Nuncius*.

³ These four lines are written smaller.

⁴ This speech is continued on Ff. 53. Fo. 51 and 52 form a separate interpolated quire E. On Fo. 51 is written the dialogue between Joseph and the generaciones dauid which follows, in a later cursive hand without rubrication. Ff. 51^v and 52 and 52^v are left blank. Roughly-made reference marks—as above—on Ff. 51 and 53 indicate the place of the interpolated dialogue.

⁵ Or *ocupasyon*.

1^{us} generacionis dauid

what chere Joseph what ys the case
That ye lye here on this ground¹.

160
Joseph

age *and* febylnesse doth me embrace
That I may nother weſt goo ne stound².

ij^{us} generacion[is

We be commandyd be the beschoppys sond
That euery man of Dauyd³ Kynrede
In the tempyſt to offyr a wond
Therfor in this Jorney let vs procede.

165

Joseph⁴

Me to traveyſt yt is no nede
I prey you frendys go forth *your* wey.

iiij^{us} generacion[is

yis comd forth Joseph I you rede
and knowyth what the buschop wolſ sey.

170

iiiij^{us} gener[acionis

Ther ys a mayd whos name is clepyd mary
Doughter to joachym as it is told⁵
here to mary thei wolſ asay
To som many⁶ dowty *and* bold

53
ire)

He chargight pat 3e hast 3ow . for he is redy bent
3ow to receyve at *your* comyng
He byddyth 3ow fferthermore in handys pat 3e hent
A fayre white 3erde everych of 3ow 3e bryng

In hight

150

Tary not I pray 3ow
My lord as I say 3ow
now to receyve 3ow
is full redy dyght.

Joseph⁷

¶ Benedicite I can not vndyr stande
What oure prince of prestys doth men
pat every man xuld come *and* brynge with hym a whande

175

¹ Or *groūd*; the stroke may be insignificant.

² Or *stound*.

³ This may be a tailed *d* or *d + ys*.

⁴ iii^{us} generacion first written and crossed through.

⁵ I have *herd* first written for *it is told*, and crossed through.

⁶ So in MS. for *man*.

⁷ *Primus generacionis* first written and crossed through.

Abyl to be maryed *pat* is not I so mote I theȝ
 I haue be maydon evyr *and* evyr more wele beȝ
 I chaungyd not ȝet of all my long lyff 180
and now to be maryed sum man wold weȝ
 it is a straunge thyng An old man to take a ȝonge wyff.

¶ but nevyr-be-lesse no doute of we must forth to towne
 now neyborys *and* kynnysmen lete us forth go
 I xal take a wand in my hand *and* cast of my gowne 185
 yf I falle · þan I xalle · gronyn for wo
 Ho so take A-way · my staff I say · he were my fo
 ȝe be men · *pat* may wele reȝ · go ȝe be-fore
 I am old · *and* also colde · walkyng doth me wo
 þerfore now wole I · so my staff holde I · þis jurny to wore. 190
 Episcopus

[H] ¶ Serys ȝe xal vndyr-stande¹
pat þis is þe cawse of our comyng
and why *pat* ech of ȝow bryngyth a wande
 ffor of god we haue knowyng
 here is to be maryde a mayde ȝyng 195
 all ȝour roddys ȝe xal bryng vp to me
and on hese rodde *pat* þe holy gost is syttyng *hic portent virgas*
 he xal þe husbond of þis may be.

Joseph

Fo. 53^v ¶ It xal not be I ley a grote
 I xal a-byde be-hynde preuily 200
 now wolde god I were at hom in my cote
 I am aschamyd to be seyn veryly.

Primus generacionis dauid

¶ To² wurchep my lord god hedyr am I come
 here ffor to offyr my dewe³ offryng
 A fayr white ȝarde in hand haue I nome 205
 * my lord sere busshop at ȝour byddyng.

Secundus generacionis dauid

Off dauythis kynred sertys am I com

¹ From here to the bottom of the folio the writing is closer.

² *my* first written between *to* and *wurchep* and crossed through.

³ *dw* written before *dewe* and crossed through.

* *To my woursyp* written (scribbled?) here in different ink and different hand-writing—not that of Fo. 51.

a ffayr white 3arde in hand now I bryng
my lord þe busshop after 3our owyn¹ dom
pis 3arde do I offre at 3our charging

210

Ryht here.

Tercius generacionis dauid

And I a 3arde haue both fayr *and* whyght²
here in myn hond it is redy dyght
And here I offre it forth within syght

Ryght in good manere.

215

Quartus generacionis dauid

¶ I am þe fourte of Dauid is kynd
and with myn offrynge my god I honoure
pis fayr whyte 3arde is offryng myn
I trost in god of sum socoure
Comð on Joseph *with* offrynge þin
and brynge up þin as we han oure
þou taryst ryth longe be-hynde certeyn
why comyst not fforth to goddys toure
Com on man for shame.

220

Joseph

Comð 3a 3a . god help full fayn I wolde
but I am so Agyd *and* so olde
þat both myn leggys gyn to folde
I am ny Almost lame.

225

Episcopus

54 A mercy lord I kan no sygne a-spy
It is best we go a-geyn to prayr.

230

Vox

he brought not up his rodde 3et trewly
to whom þe mayd howyth to be maryed her.

Episcopus

¶ Whath joseph why stande 3e there by-hynde
I-wys sere 3e be to blame.

Joseph

Sere I kan not my rodde ffynde
to come þer in trowth me thynkyht shame.

235

Episcopus Comyth thens³

¹ *owym* first written and corrected.

² The *gh* in this word may have been cancelled by the scribe. There appear to be two strokes through them.

³ So written in the margin in MS.

Joseph

Sere he may Euy! go þat is ner lame
in soth I com as fast as I may

Episcopus

offyr¹ up þour rodde sere in goddys name
why do ȝe not as men ȝow pray.

240

Joseph

¶ Now in þe wurchep of god of hevyn
I offyr þis ȝerde as lely whyte
prayng þat lord of gracyous stewyn
With hert · with wytt · with mayn with myght
And as he made þe sterrys seven
þis sympyl offrynge þat is so lyght
to his wurchep he weldygh evyn
Ffor to his wurchep þis ȝerd is dýgh̃t
lord god I þe pray
to my herte þou take good hede
and no thyng to my synful dede
Aftyr my wyl þou qwyte my mede
As plesyth to þi pay.

245

250

¶ I may not lyfte myn handys heye
Lo · Lo · Lo · What se ȝe now.

255

Episcopus

A mercy mercy mercy lord we crye
þe blyssyd of god we se Art thou. *et clamant omnes Mercy mercy.*

Fo. 54^v ¶ A gracyous god in hevyn trone
ryht wundryful þi werkys be
here may we se A mervey! one
A ded stok beryth flourys ffre
Joseph in hert with-outyn mone
þou mayst be blyth with game and gle
A mayd to wedde þou must gone
be þis meracle I do wel se
Mary is here name.

260

265

Joseph

What xuld I wedde god for-bede
I am an old man so god me spede

¹ *Helde* first written and crossed through; *offyr* written over the line.

and with a wyff now · to levyn in drede
It wore neyther sport nere game. 270

Episcopus

¶ A-3ens god joseph pou mayst not stryve
god wyl þat pou a wyff haue
þis fayr mayde xal be þi wyve
she is buxum and whyte as laue.

275

Joseph

A shuld I haue here 3e lese my lyff
Alas dere god xuld I now rave
An old man may nevyr thryff
With a 3onge wyff so god me saue
nay nay sere lett bene 280
xuld I now in age begynne to dote
If I here chyde she wolde clowte my cote
blere myn ey and pyke out a mote
and pus oftyn tymes it is sene.

Episcopus

285

¶ Joseph now as I þe saye
God hath assygnyd here to þe
55 þat god wol haue do sey þou not nay
oure lord god wyl þat it be so¹.

Joseph

A-3ens my God not do I may
here wardeyn and kepere wyl I evyr be 290
But fayr maydon I þe pray
Kepe þe clene as I xal me
I am a man of age
therfore sere bussshop I wyl þat 3e wete
þat in bedde we xul nevyr mete 295
Ffor i-wys mayden suete
An Old man may not rage.

Episcopus

¶ This holyst virgyn xalt pou maryn now
3our rodde floreschyth fayrest þat man may se 299
þe holy gost we se syttyht on a bow *Et hic cantent. Bene-*
now 3elde we all preysyng to þe trenyte. *dicta sit beata trinitas.*

¶ Joseph wole 3e haue þis maydon to 3our wyff
And here honour and kepe as 3e howe to do.

¹ so apparently by mistake as it destroys the rhyme.

Joseph

nay sere so mote I thryff
I haue ryght no nede þer-to.

305

Episcopus

Joseph it is goddys wyl it xuld be so
sey aftyr me as it is skyl.

Joseph

Sere *and* to performe his wyl I bow þer-to
Ffor all thyng eowgtht to ben at his wyl.

Episcopus et idem joseph

¶ Sey þan after me : here I take þe Mary to wyff 310
to hauyn to holdyn : as god his wyll *with* us wyl make¹
and as longe as be-thwen us : lestygth oure lyff
to loue þow as my self : my trewth I þow take.

nunc ad mariam sic dicens · Episcopus

Fo. 55v ¶ Mary wole þe haue þis man
And hym to kepyn as þowr lyff.

315

Maria

In þe tenderest wyse fadyr as I kan
and with all my wyttys ffyff.

Episcopus

¶ Joseph *with* þis ryng now wedde þi wyff
and be here hand now þou here take.

Joseph

Sere *with* þis Ryng I wedde here Ryff
and take here now here ffor my make.

320

Episcopus

Mary mayd *with*-outyn more stryff
On to þi spowse þou hast hym take.

Maria

In chastyte to ledyn my lyff

I xal hym nevyr for-sake

325

but evyr *with* hym a-byde

And jentyll spowse as þe Au seyð

lete me lewyn as a clene mayd

I xal be trewe be not dysmayd

both terme tyme *and* tyde.

330

Episcopus

¶ Here is þe holyst matremony þat evyr was in þis werð
þe hyȝ names of oure lord we wole now syng hy

¹ *wylmake* (one word) in MS.

we all wole þis solempn dede record
 devowtly · Alma chorus domini · nunc pangat nomina summi.

¶ Now goth hom all in godys name 335

Where as *your* wonyng was be-fore
 Maydenys to lete here go alone it wore shame
 It wold hevyr *your* hertys sore
 3e xal blysse þe tyme þat sche was bore
 now loke 3e at hom here brynge.

340

Maria

To haue *your* blyssyng ffadyr I falle 3ow be-fore.

Episcopus

he blysse 3ow þat hath non hendyng
 In nomine patris et filij et spiritus sancti.

Episcopus

. 56 ¶ Joseph þi selph art old of Age

And þi wyff of Age is 3onge 345

and as we redyn in old sage

many man is selepyr of tonge

þer fore Euyll langage for to swage

þat *your* good fame may leste longe

ijj damysellys xul dwelle with 3ow in stage 350

With þi wyff to be evyr more a-monge

I xal these ijj here take

Susanne þe fyrst xal be

Rebecca þe secunde xal go with the

Sephore þe thrydde · loke þat 3e thre 355

þis maydon nevyr 3e for-sake.

Susanne

¶ Sere I am redy Att *your* wyff
 with þis maydon for to wende.

Rebecca

your byddyng sere xall ffyl-ffyl

and ffolwe þis maydon ffayr and hende.

360

Sephor

To ffolwe hyre it is good skyl

And to *your* byddyng wole I bende.

Joseph

Now sere buschop hens go I wyl

for now comyth on to my mende

A matere þat nedful is.

365

Episcopus

Ffare wel joseph *and* mary clere
 I pray god kepe 3ow all in fere
and sende 3ow grace in good manere
 to serve þe kyng of blysse.

Maria

¶ Ffadyr *and* modyr 3e knowe pis cas
 how¹ þat it now doth stonde *with* me
with myn spowse I must forth passe
and wott nevyr whan I xal 3ow se

370

Fo. 56^v

¶ Therefore I pray 3ow here in þis plas
 of 3our blyssynge for charyte
and I xal spede þe betyr *and* haue more gras

375

In what place þat evyr I be

On knes to 3ow I falle

I pray 3ow fadyr *and* modyr dere

to blysse 3our owyn dere dowtere

380

and pray ffor me in all manere

and I ffor 3ow all.

Joachym

¶ Almyghty god he mote þe blysse
and my blyssynge þou haue Also

In all godnesse god þe wysse

385

on londe or on watyr wher evyr þou go.

Anna

Now god þe kepe from every mysse

and saue þe sownd in welth from wo

I pray þe dowtyr þou onys me kys

or þat þi modyr parte þe fro

390

I pray to god þe saue

I pray þe mary my swete chylde

be lowe *and* buxhum meke *and* mylde

Sad *and* sobyr *and* no thyng wylde

and goddys blyssyng þou haue.

395

Joachym

¶ Ffor² wel joseph *and* god 3ow spede
 wher so 3e be in halle or boure.

Joseph

Almyghty god 3our weys lede

and saue 3ow sownd from all doloure.

¹ Whow first written, the W crossed through.

² So in MS.

Anna

400

Goddys grace on 3ow sprede¹
 Ffare wel mary my swete fflowre
 Fare weyl joseph *and* god 3ow rede
 Ffare weyl my chylde *and* my tresowre
 57 Ffare wel my dowtere 3yng.

Maria

405

Ffare wel fadyr *and* modyr dere
 at 3ow I take my leve ryght here
 god *pat* sytt in hevyn so clere
 haue 3ow in his kepyng.

Joseph

410

¶ Wyff it is ful necessary pis 3e knowe
pat I And my kyn-rede go hom be-fore
 for in soth we haue non hous of oure owe
 per fore I xal gon ordeyn *and* thanne come 3ow fore
 We Ar not ryche of werdly thyng
and 3et of oure sustenauns we xal not mys
 therfore A-bydyth here styлле to 3our plesynge
 to worchep 3our god is aȝ 3our blysse.

415

¶ he *pat* is *and* evyr xal be
 Of hefne *and* helle Ryche kyng
 in erth hath chosyn poverte
and aȝ Ryches *and* welthis refusynge.

420

Maria

Goth husbond in oure lordys blyssynge
 he mote 3ow spede in aȝ 3our nede
and I xal here a-byde 3our A-3en comynge
and on my sawtere book I xal rede
 Now blyssyd be oure lord ffor this
 of hefne *and* erthe *and* aȝ *pat* beryth lyff
 I am most bound to 3ow lord i-wys
 ffor now I am bothe mayde *and* wyff.

425

¶ Now lord god dyspose me to prayour
pat I may sey þe holy psalmes of dauyth
 wheche book is clepyd þe sawtere
pat I may preyse the *·* my god per with

430

¹ This and following three lines written smaller.

- Fo. 57^v Of þe vertuys þer of þis is þe pygth
 It makyht sowles fayr þat doth it say
 Angelys be steryd to help us þer *with* 435
 it lytenyth therkeness *and* puttyth develys Away.
- ¶ þe song of psalmus is goddys dete
 synne is put A-vey þer by
 It lernyth A man vertuysful to be
 It feryth mannys herte gostly 440
 who þat it vsyth custommably
 it claryfieth þe herte *and* charyte makyth cowthe
 he may not faylen of goddys mercy
 þat hath þe preysenge of god evyr in his mowthe.
- ¶ O holy psalmys · O holy book 445
 Swetter to say than Any ony
 þou lernyst hem love lord þat on þe look
and makyst hem desyre thyngys celestly
 With these halwyd psalmys lord I pray the specyaly
 * ffor all þe creatures qwyke *and* dede 450
 þat þou wylt shewe to hem þi mercy
and to me specyaly þat do it rede.
- ¶ I haue seyd sum of my sawtere *and* here I am
 at þis holy psalme in dede
 Benedixisti domine terram tuam 455
 In this holy labore · lord me spede.
- Joseph
- ¶ Mary wyff *and* mayd most gracyous
 displese þow not I pray þow so long I haue be
 I haue hyryd for us a lytyl praty hous
and þer-in ryght hesely levyn wole we 460
 Come forth mary *and* folwe me
 to Nazareth now wele we go
- Fo. 58 And all þe maydonys bothe ffayr *and* fre
 with my wyff comyth forth also
 Now lystenyth well wyff what I tell þe 465
 I must gon owth hens fer þe fro
 I wyll go laboryn in fer countre

* Here some words are scribbled in faint ink in the margin : of þe Vyn.
 R. Wych.

with trewth to maynteyn oure housholde so
 pis ix monthis þou seyst me nowth
 Kepe þe clene my jentyll spowse
 and all þin maydenys in þin howse
 þat evyl langage I here not rowse
 Ffor hese love þat all hath wrought.

470

Maria

¶ I pray to god he spede þour way
 and in sowle helth he mote þow kepe
 and sende þow helth bothe nyth and day
 he shylde and saue þow from al shenschepe
 Now lord of grace to þe I pray
 with morny mood on kne I krep
 me saue from synne from tene and tray
 with hert I mourne with eye I wepe
 lord god of pete
 Whan I sytt in my conclaue
 all myn hert on þe I haue
 Gracyous god my mayden-hed saue
 Euyr clene in chastyte.

475

480

485

58v

contemplacio

1^{us} 1

11

¶ Ffowre thowsand · sex vndryd · foure þere I telle
 Man ffor his offens and fflowle foly
 Hath loyn þerys · in þe peynes of helle
 And were wurthy to ly þer-in endlesly
 But thanne xulde perysche þour grete mercye
 good lord haue on man pyte
 haue mende of þe prayour seyð by Ysaie
 lete mercy meke þin hyst mageste.

5

¶ wolde god þou woldyst breke þin hefne myghtye
 and com down here in to ² erth
 And levyn þerys thre and threttie
 thyn famyt ffolke with þi fode to fede

10

¹ This figure is in red.

² to twice written, the first crossed through.

To staunche þi thyrste lete þi syde blede
 ffor erste wole not be mad redempecion
 Cum vesitye vs in þis tyme of nede
 of þi careful creaturys haue compassyōn.

15

2¹ ¶ A woo to vs wrecchis of ² wrecchis be
 ffor god hath haddyd ³ ssorwe to sorwe
 I prey þe lord þi sowlys com̄ se
 How þei ly *and* sobbe ffor syknes *and* sorwe ⁴
 With þi blyssyd blood ffrom balys hem borwe
 thy careful creaturys cryenge in captyvte
 A tary not gracyous lord tyl it be to-morwe
 The devyl hath dysceyved hem be hys iniquite.

20

¶ A quod Jeremye · who xal gyff wellys to myn. eynes
 þat I may wepe bothe day *and* nyght
 to se oure bretheryn in so longe peynes
 here myschevys Amende · may þi mech myght

25

Fo. 59 As gret as þe se lord · was Adamys coutryssyon ryght
 Ffrom oure hed is falle þe crowne
 Man is comeryd in synne · I crye to þi syght
 Gracyous lord · Gracyous lord · Gracyous lord come downe.

30

Virtutes

¶ Lord plesyth it þin hyz domynacion
 On man þat þou made to haue pyte
 Patryarchys ⁵ *and* prophetys han made ⁶ supplicacion
 oure offyse is to presente · here ⁷ prayerys to the
 Aungelys · Archaungelys we thre
 þat ben in þe fyrst ierarchie
 Ffor man to þin hy mageste
 Mercy · mercy · mercy we crye.

35

40

¹ This figure is in red.

² The original word *of* has been crossed out and *that* written in a different hand above.

³ The initial *h* has been crossed through with a thick perpendicular stroke of different ink.

⁴ The original phrase *ffor sykness* and *sorwe* has been altered in this different ink and presumably the same hand that wrote *that* for *of* above, to *bothe ere and morewe*. [Not impossibly the hand of the scribe of Ff. 95, 96.]

⁵ Or *kys*.

⁶ Or *mad*.

⁷ Some word was written between *here* and *prayerys* and crossed through.

¶ The Aungel lord *pou* made so glorious
whos synne¹ hath mad hym a devyl in helle
he mevyd man to be so contraryous
man repentyd · *and* he in his obstynacye doth dwelle
Hese grete males good lord repelle
And take man on to *þi* grace
lete *þi* mercy make hym with Aungelys dwelle
of locyfere to restore *þe* place.

45

Pater

Propter miseriam inopum }
et gemitum pauperum } nunc exurgam

¶ Ffor *þe* wretchydnes of *þe* nedy
And *þe* porys lamentacion
now xal I ryse *þat* am Almyghty
tyme is come of reconsyliacion
59v My prophetys with prayers haue made supplicacion
my contryte creaturys crye all for comforte
All myn Aungellys in hefne · with-owte cessacion
they crye *þat* grace to man myght exorte.

50

55

Veritas

¶ Lord I am *þi* dowters trewth
pou wylt se I be not lore
thyn vnkynde creaturys to saue were rewthe
the offens of man hath grevyd *þe* sore
Whan Adam had synnyd *pou* seydest *pore*
þat he xulde deye *and* go to helle
And now to blysse hym to restore
twey contraries mow not to-gedyr dwelle.

60

¶ Thy trewthe lord xal leste with-owtyn ende
I may in no wyse ffro *þe* go
þat wretche *þat* was to *þe* so vnkende
he may not haue to meche wo
He dyspysyd *þe* *and* plesyd *þi* ffo
pou art his creatour · *and* he is *þi* creature
pou hast lovyd trewthe · it is seyde evyr mo
perfore in peynes · lete hym evyr more endure.

65

70

¹ A blotted *hath* between *synne* and *hath* crossed through.

Misericordia

¶ O Ffadyr of mercy · *and* god of comforte
 þat counsell us in eche trybulacion
 lete *ȝour* dowtere mercy to ȝow resorte 75
 And on man þat is myschevyd haue compassyon
 hym grevyth fful gretly his transgressyōn
 Añ hefe *and* erthe crye ffor mercy
 Fo. 60 Me semyth *þer* xulde be non excepcion
 ther prayers ben offeryd so specyally. 80

¶ Threwth Sseyth she hath evyr be than
 I graunt it wel she hath be so
and þou seyst endlesly · þat mercy þou hast kept ffor mañ
 than mercyabyl lorde kepe us bothe to
 Thu seyst · Veritas mea *et misericordia* mea cum ipso 85
 Suffyr not þi sowlis than in sorwe to slepe
 þat helle hownde þat hatyth þe byddyth hym ho
 þi love man no lengere lete hym kepe.

Justicia

¶ Mercy me merveilyth what ȝow movyth
 ȝe know wel I am *ȝour* systere ryghtwysnes 90
 God is ryghtful *and* ryghtffulnes lovyth
 man offendyd hym þat is endles
 Ther fore his endles punchement may nevyr sees
 Also he forsoke his makere þat made hym of clay
 And þe devyl to his mayster he ches 95
 xulde he be savyd · nay nay nay.

¶ As wyse as is god he wolde A be
 this was þe Abhomynabyl presumpcion
 it is seyð ȝe know wel þis of me
 þat þe ryghtwysnes of god hath no diffynicion 100
 Therfore late þis be oure conclusyōn
 he þat sore synnyd ly styll in¹ sorwe
 he may nevyr make A seyth be reson
 whoo myght thanne thens hym borwe.

Misericordia

Fo. 60v ¶ Systyr Ryghtwysnes ȝe Are to vengeabyl 105
 Endles synne god endles may restore

¹ A thin stroke in darker ink above this *n* noted by Manly appears to be an accidental mark.

Above all hese werkys god is mercyabyl
 how he for-sook god be synne · be feyth he for-sook hym never
 þe more

And how he presumyd nevyr so sore
 3e must consyder þe frelnes of mankende 110
 lerne¹ and 3e lyst þis is goddys lore
 þe mercy of god is with-owtyn ende.

Pax

¶ To spare 3our speches systerys it syt
 It is not onest in vertuys to ben dyscencion
 the pes of god ovyr comyth all wytt 115
 how trewth and ryght sey grett reson
 3ett mercy seyth best to my pleson
 ffor yf mannys sowle xulde abyde in helle
 be-twen God and man evyr xulde be dyvysyon
 And than myght not I pes dwelle. 120

¶ Therefore me semyth best 3e thus Acorde
 than hefne and erthe 3e xul qweme
 putt bothe 3our sentens in oure lorde
 And in his hy3 wysdam lete hym deme
 This is most syttynge me xulde seme 125
 And lete se how we ffowre may all A-byde
 þat mannys sowle it xulde perysche it wore sweme
 or þat any of vs ffro othere xulde dyvyde.

Veritas

¶ In trowthe here-to I consente
 I wole prey oure lord it may so be. 130

Justicia

I Ryghtwysnes am wele contente
 Ffor in hym is very equitye.

Misericordia

61 ¶ And I mercy ffro þis counsel wole not fle
 tyl wysdam hath seyð I xal ses.

Pax

Here is god now · here is vnyte 135
 hefne and erth is plesyd with pes.

ffilius

¶ I thynke þe thoughtys of pes · and nowth of wykkydnes
 this I deme to ses 3our contraversy

¹ The original first word of this line—probably a miswritten *lerne*—has been obliterated.

If Adam had not deyed · peryschyd had ryghtwysnes
 And Also trewth had be lost *per-by* 140
 Terrewth¹ and ryght wolde chastyse ffoly
 3iff a-nother deth come not · mercy xulde perysch
 þan pes were exyled ffynyal
 So tweyn dethis must be 3ow fowre to cherysch.

¶ But he þat xal deye 3e must knawe 145
 þat in hym may ben non iniquyte
 þat helle may holde hym be no lawe
 But þat he may pas at hese lyberte
 Qwere swyche on his prevyde and se
 And hese deth · for mannys deth xal be redempcion 150
 All hefne and erth seke now 3e
 Plesyth it 3ow þis conclusyō.

Veritas

¶ I trowthe haue sowte þe erthe · *with-owt and with-inne*²
 and In sothe *per* kan non be fownde
 þat is of o day byrth · *with-owte* synne 155
 nor to þat deth wole be bownde.

Misericordia

I mercy haue ronne · þe hevylny Regyon rownde
 and *per* is non of þat charyte
 þat ffor man wole suffre A deddly wounde
 I I³ can nott wete how þis xal be. 160

Justicia

Fo. 61v⁴ ¶ Sure I can fynde non sufficient
 Ffor servauntys vn-profytable we be ech on
 He⁵ love nedyth to be ful Ardent
 that for man to helle wolde goñ.

Pax

That god may do is non but on 165
per fore þis is Pesys⁶ A-vyse

¹ Or *Trewth*; the stroke marking the contraction may be a flourish.

² *with inne and with owte* first written. ³ So repeated in MS.

⁴ The writing becomes more spaced and remains so till Fo. 66. It is the hand of the same scribe.

⁵ The original *he* has been corrected by a different hand to *hes* with a very faint *s*.

⁶ The original *Pesys* has been corrected by a different hand to *be hys*. [Not the hand of the scribe of Ff. 95, 96.]

he þat ȝaff þis counsell · lete hym ȝeve þe comferte A-lon
Ffor þe conclusyon · in hym · of all þese lyse.

Filius

¶ It peyneth me · þat man I mad
þat is to seyn peyne I must suffre fore
A counsel of þe trinite must be had
Whiche of vs xal man restore.

170

Pater

In ȝour wysdam son · man was mad thore
And in wysdam¹ was his temptacion
þerfor sone sapyens ȝe must ordeyn here-fore
and se how of man may be salvacion.

175

Filius

¶ Ffadyr he þat xal do þis must be both god and man
lete me se how I may were þat wede
And syth in my wysdam he be-gan
I am redy to do þis dede.

180

Spiritus Sanctus

I the holy gost · of ȝow tweyn do procede
this charge I wole take on me
I love to ȝour lover xal ȝow lede²
þis is þe Assent of oure vnyte.

Misericordia

62 Now is þe loveday mad of us fowre fynialy
now may we leve in pes · as we were wonte
Misericordia et veritas obviauerunt sibi
Justicia et pax · osculate sunt
et hic osculabunt pariter omnes.

185

Pater

¶ Ffrom vs god Aungel Gabryel þou xalt be sende
In to þe countre of Galyle
the name of þe cyte Nazareth is kende
to A mayd · w[e]ddyd³ to A man is she
Of whom þe name is joseph se
of þe hous of davyd bore
The name of þe mayd ffre
Is Mary þat xal Al Restore.

190

195

¹ A miswritten letter before *was*.

² *procede* first written for *ȝow lede*.

³ The *e* has disappeared through a flaw in the MS.

Filius

¶ Say þat she is *with*-owte wo and ful of grace
 And þat I þe son of þe godhed of here xal be bore
 Hyȝe þe þou were there A pace
 ellys we xal be there the be-ffore 200
 I haue so grett hast to be man thore
 In þat mekest *and* purest virgyne
 Sey here she xal restore
 Of ȝow Aungellys þe grett Ruynes.

Spiritus Sanctus

Fo. 62^v ¶ And if she Aske þe how it myȝt be
 telle here I þe holy gost xal werke al this
 Sche xal be savyd thorwe oure vnyte
 In tokyn here bareyn cosyn Elyzabeth is
 Qwyk *with* childe · in here grett Age i-wys
 Sey here to vs is no thyng impossible ¹ 210
 Here body xal be so ful-fylt *with* blys
 þat she xal sone thynde · þis sownde credyble.

Gabriel

¶ In thyn hey inbassett lord I xal go
 It xal be do *with* a thought
 be-holde now lord I go here to 215
 I take my flyȝth *and* byde nowth
 Ave maria ² gratia plena Dominus tecum.
 Heyl fful of ³ grace god is *with* the
 Amonge Alȝ women blyssyd art thu
 here þis name Eva · is turnyd Aue
 þat is to say *with*-owte sorwe ar ȝe now. 220

¶ Thow sorwe in ȝow hath no place
 ȝett of joy lady ȝe nede more
 Fo. 63 Therefore I Adde And sey Fful of grace
 Ffor so Ful of grace was nevyr non bore
 ȝett who hath grace he nedȝth kepyng sore 225
 therfore I sey god is *with* the

¹ The words *no thyng impossible* are written in larger form and, to a less degree, ll. 208-16.

² *Maria* is crossed through in a different ink, possibly to make the line correspond exactly with the translation in the line following.

³ The word *of* written twice, the second crossed through.

Whiche xal kepe 3ow endlesly thore
So amonge All women blyssyd¹ are 3e.

Maria

¶ A mercy god þis is a mervelous herynge²
In þe Aungelys wordys I am trobelyd her 230
I thynk how may be þis gretynge
Aungelys dayly to me doth Aper
But not in þe lyknes of man þat is my fer³
And Also thus hy3ly to comendyd be
and am most vn-wurthy I can-not Answere 235
grett shamfastnes and grett dred is in me.³

Gabryel

¶ Mary in þis take 3e no drede
Ffor At God · grace fflownde haue 3e
3e xal conceyve in 3our wombe in dede
A childe þe sone of þe trynyste 240
His name of 3ow · jhesu · clepyd xal be
He xal be grett · þe son of þe hiest · clepyd of kende
and of his ffadyr davyd · þe lord xal 3eve hym þe se
Reynnyng in þe hous of jacob · of which regne xal be no⁴ ende.

Maria

¶ Aungel I sey to 3ow 245
In what manere of wyse xal þis be
Ffor knowyng of man I haue non now
I haue evyr more kept and xal my virginyte
I dowte not þe wordys 3e han seyde to me
But I Aske how it xal be do. 250

Gabryel

The holy gost xal come fro A-bove to the⁵
and þe vertu of hym hiest xal schadu þe so.

¶ Ther fore þat holy gost of þe xal be bore
he xal be clepyd þe son of god sage
And se Elyzabeth 3our cosyn thore 255

¹ The double s is a correction in different ink—*blylled* first written.

² *thyng* first written and corrected by scribe.

³ From *But not in þe to is in me* the writing is still larger.

⁴ MS. *h*.

⁵ This speech *The holy gost . . . wyl seyn* and especially the words *impossible to goddys vsage* are written in larger form.

She hath conseyyvid A son in hyre Age
 This is þe sexte monyth of here passage?
 Fo. 64 Of here þat clepyd was bareyn
 no thyng is impossyble to goddys vsage
 they thyngkyth longe to here what 3e wyl seyn 260
here þe Aungel makyth a lytyl restynge and mary be-holdyth hym
and þe Aungel seyth

¶ Mary come of *and* haste the
 And take hede in thyn entent
 Whow þe holy gost · blyssyd he be
 A-bydyth þin answe^re *and* þin assent
 Thorwe wyse werke of dyvinyte 265
 the secunde persone verament
 is mad man by fraternyte
 With-inne þi self in place present.

¶ Fferther more take hede þis space
 Whow all þe blyssyd spyrytys of vertu 270
 þat are in hefne by-flore goddys face
 And all þe gode levers *and* trew
 That Are here · in þis erthely place
 thyn owyn kynrede · þe sothe ho knew
 And þe chosyn sowlys · þis tyme of grace 275
 þat Are in helle *and* hyde rescu¹.

Fo. 64v ¶ As Adam · Abraham · *and* davyd in fere
 And many othere of good reputacion
 þat þin Answer desyre to here
and þin Assent to þe incarnacion 280
 In which þou standyst · As persevere²
 of All man-kende savacion
 Gyff me myn Answer · now lady dere
 to All these creaturys comfortacion.

Maria

¶ With All mekenes I clyne to þis A-corde 285
 Bowynge down my face with All benyngnyte

¹ *rescu* roughly scratched through in different ink and three dots above and three below in this ink; *þer* (?) *rescu* roughly written in yet another ink and not the scribe's hand—possibly that of writer of Ff. 95-6.

² *persyvere* first written, the *e* thickly written over the *y*.

Se here þe hand-mayden of oure lorde
Aftyr þi worde · be it don to me.

Gabryel

Gramercy my ¹ lady ffre
Gramercy · of *your* Answere on hyght 290
Gramercy · of *your* grett humylyte
Gramercy · *þe* lanterne off lyght.

*here þe holy gost descendit with iij bemys to our lady · the sone of
þe godhed nest with iij bemys · to þe holy gost · the fadyr godly
with iij bemys to þe sone · And so entre All thre to here bosom · and
Mary seyth*

Maria

A now I ffele in my body be
parfyte god *and* parfyte man
havyng Al schappe · of chyldly carnalyte 295
Evyng Al at onys · þus god be-gan.

¶ Nott takynge ffyrst o membyr *and* sythe A-nother
but parfyte childhod *þe* haue A-non
of *your* hand-mayden · now *þe* haue mad *your* medyr
With-owte peyne in Fflesche *and* bon 300
Thus conceyved nevyr woman non
þat evyr was beyng in þis lyff
O myn hyst ffadyr in *your* troñ
It is worthy *your* son · now my son · haue A prerogatyff.

¶ I can not telle what joy what blysse 305
now I fele in my body
Aungel Gabryel I thank *þow* for thys
most mekely recomende me · to my faderys mercy
To haue be þe medyr of god fful lytyl wend I
Now myn cosyn Elyzabeth ffayn wold I se 310
how sche hath conseyyd as *þe* dede specyfy
Now blyssyd be þe hy3 trynute.

Gabryel

¶ Ffare weyl turtyl · goddys dowtere dere
Ffare wel goddys medyr · I þe honowre
Ffare wel goddys sustyr · *and* his pleyng fere 315
Ffare wel goddys chawmere *and* his bowre.

¹ *my* omitted and written above the line.

Maria

- ¶ Ffare wel Gabryel specyalye
 Ffare wel goddys masangere expresse
 I thank 3ow for 3our traveyl hye
 Gramercy of 3our grett goodnes. 320
- ¶ And namely of 3our comfortabyl massage
 Ffor I vnderstande by inspyracion
 þat 3e knowe by syngulere preuylage
 most of my sonys incarnacion
 I pray 3ow take it in to vsage 325
 be A custom ocupacion
 to vesyte me ofte be mene passage
 3our presence is my comfortacion.

Gabriel

- ¶ At 3our wyl lady so xal it be
 3e gentyllest of blood · *and* hiest of kynrede 330
 þat reynyth in erth in ony degre
 be pryncypal incheson of þe god-hede.
- ¶ I comende me on to 3ow · þou trone of þe trinyte¹
 O mekest mayde now þe modyr of jhesu
 Fo. 66 qwen of hefne · lady of erth · *and* empres of helle be 3e 335
 socour to Alȝ synful · þat wole to 3ow sew
 Thour² 3our body beryth þe babe · oure blysse xal renew
 to 3ow modyr of mercy · most mekely I recomende
and as I began I ende · *with* An Ave new
 Enjonyd hefne *and* erth · *with* þat I Ascende. 340
- Ave maria gratia plena } *Angeli cantando istam*
 Dominus tecum · uirgo sesena³ } *sequenciam.*⁴

Remainder of Fo. 66—5½ inches—and Fo. 66^v left blank.

¹ The more cramped writing is resumed with this line.

² MS. Thȝ.

³ *sesena* first written; trace of correction to *serena*.

⁴ The words *And þan mary seyth* follow on as part of this direction, but have been crossed through in red ink.

HOw dame how · vn-do ȝoure dore vn-do
Are ȝe at hom why speke ȝe noht¹

Who is ther why cry ȝe so
telle us ȝour herand wyl ȝe ought.

Vn-do ȝour dore I sey ȝow to
Ffor to com in is all my thought.

it is my spowse *pat* spekyth us to
On-do *pe* dore his wyl were wrought.

¶ Well-come hom myn husbond dere
how haue ȝe ferd in fer countre.

To gete oure levyng with-owtyn dwere
I haue sore laboryd ffor *pe* and me.

husbond ryght graciously now come be ȝe
it solacyth me sore · sothly to se ȝow² in syth.

Me merveylyth wyff surely · ȝour face I can not se
but as *pe* sonne with his bemys · quan he is most bryth.

¶ Husbond it is as it plesyth oure lord *pat* grace of hym grew
Who *pat* evyr be-holdyth me veryly
they xal be grettly steryed to vertu
ffor pis ȝyfte and many moo good lord gramercy.

¶ How hast *pou* ferde jentyll mayde
whyl I haue be out of londe.

Sekyr sere beth nowth dysmayde
Ryth aftyr *pe* wyl of goddys sonde.

That semyth evyl I am afraid
pi wombe to hyze doth stonde
I drede me sore I am be-trayd

¹ The words *how hast* follow as the beginning of a third line, but have been crossed out.

² ȝow written before ȝow and crossed through.

¶ Joseph
12

Susanna

Joseph
5

Maria

Joseph
10

Maria

Joseph
15

Maria

Joseph
20

Maria

joseph
25

- Sum other man þe had in honde
 Fo. 67^v Hens sythe þat I went
 Thy Wombe is gret it gynnyth to ryse 30
 than hast þou be-gowune a synfull gyse
 telle me now in what wyse
 thy self þou Ast þus schent.
- ¶ Ow dame what pinge menyth this
 with childe þou gynnyth ryth gret to goñd 35
 Sey me mary þis childys fadyr ho is
 I pray þe telle me and þat anon
 Maria
- The fadyr of hevyn and 3e it is
 other fadyr hath he non
 I dede nevyr forfete with man i-wys 40
 Wher-for I pray 3ow amende 3our mon
 this childe is goddys and 3our.
 Joseph
- Goddys childe þou lyst in fay
 God dede nevyr jape so with may
 And I cam nevyr ther I dare wel say 45
 3itt so nyh þi bour
 But 3it I sey mary whoos childe is this.
 Maria
- Goddys and 3oure I sey i-wys.
 Joseph
- ¶ 3a 3a aʃt Olde men to me take tent
 and weddyth no wyff in no kynnys wyse 50
 þat is a 3onge wench be myn a-sent
 ffor doute and drede and swych servyse
 Alas Alas my name is shent
 aʃt men may me now dyspyse
 and seyn olde cokwold þi bow is bent 55
 newly now after þe frensche gyse
 Alas and welaway
- Fo. 68 Alas dame why dedyst þou so
 Ffor þis synne þat þou hast do
 I the for-sake and from þe go 60
 Ffor onys evyr and Ay.

Maria

¶ Alas gode spowse why sey ȝe thus ¹
 Alas dere hosbund a-mende ȝour mod
 It is no man but swete jhesus
 he wyff be clad in flesch *and* blood
and of ȝour wyff be born.

65

Sephor

Ffor sothe ȝe Aungel þus seyð he
 þat goddys sone in trynite
 Ffor mannys sake a man wolde be
 to save þat is for-lorn.

Joseph ⁷⁰

¶ An Aungel alias alas fy for schame
 ȝe syn now in þat ȝe to ² say
 to puttyn an Aungel in so gret blame
 Alas alas let be do way
 It was sum boy be-gan þis game
 þat clothyð was clene *and* gay
and ȝe ȝeve hym now an Aungeł name
 Alas alas *and* wel away
 þat evyr this game be-tydde
 A dame what thought haddyst þou
 Here may all men þis proverbe trow
 þat many a man doth bete ȝe bow
 Another man hath ȝe brydde.

75

80

Maria

8v A gracyous god in hefne trone
 comforte my spowse in þis hard cas
 merciful god A-mend his mone
 as I dede nevyr so gret trespas.

85

Joseph

¶ Lo · Lo Serys · What told I ȝow
 þat it was not for my prow
 A wyff to take me to
 An þat is wel sene now
 Ffor mary I make god A-vow
 is grett *with* childe lo
 Alas why is it so
 to ȝe busshop I wole it telle

90

95

So first written instead of *thus*. ² to miswritten before *to* and crossed through.

þat he þe law may here do
With stonys here to qwelle.

¶ Nay nay ȝet god ffor-bede
þat I xuld do þat vegeaby¹ dede
but if I wyst wel qwy
I knew never with here so god me spede
tokyn² of thyng in word nor dede

100

þat towchyd velany
nevyr þe les what for thy
þow she be meke and mylde
With-owth mannys company
she myght not be with childe.

105

¶ But I ensure myn was it nevyr
thow þat she hath not don here devyr
rather than I xuld³ pleydyn opynly
Serteynly ȝitt had I levyr
Ffor sake þe countre ffor evyr

110

and nevyr come in here company
Ffor and men knew þis velany
In repreff þei wolde me holde
and ȝett many bettyr than I
ȝa · hath ben made cokolde .

115

Fo. 69 * Now alas whedyr xal I goȝde
I wot nevyr whedyr nor to what place
ffor oftyn tyme sorwe comyth sone
and longe it is or it pace
no comfote may I haue here
I-wys wyff þou dedyst me wronge
Alas I taryed from þe to longe
Añ men haue pety on me⁴ amonge
Ffor to my sorwe is no chere.

120

125

Maria

¶ God þat in my body Art sesyd
þou knowist myn husbond is dysplesyd
to se me in þis plight

¹ So in MS.

² *nevyr þe les* first written as beginning of this line, and crossed through.

³ A contraction mark stands above this word by a scribal slip.

* No paragraph sign in MS.

⁴ MS. *onime* corrected by dot under *i*.

Ffor vnknowlage he is desesyde
and perfore help þat he were esyd 130

þat he myght knowe þe ful perfyght

Ffor I haue leuyr abyde respyt
 to kepe þi sone in priuite
 grauntyd · by þe holy spyryt 135
 þan þat it xulde be opynd by me.

Deus

¶ Descende I sey myn Aungeffe
 on to ioseph for to telle
 such as my wyl is
 byd hym *with* mary A-byde *and* dwelle 140
 Ffor it is my sone fful snelle
 þat she is *with* i-wys.

Angelus

Almyghty god of blys
 I am redy ffor to wende
 wedyr as þi wyl is 145
 to go · bothe fer *and* hynde

* Joseph Joseph þou wepyst shyrle
 ffro þi wyff why comyst þou owte.

Joseph

Good sere lete me wepe my ffylle
 Go forthe þi wey *and* lett me nowght. 150

Angelus

In þi wepynge þou dost ryght ylle
 A-zens god þou hast mys-wrought
 Go chere þi wyff *with* herty wylle
and chawnge þi chere Amende þi thought
 Sche is a ful clene may 155
 I telle þe god wyl of here be bornd
 And sche clene mayd as she was be-forn
 to saue mankynd þat is for-lorn
 Go chere hyre perfore I say.

Joseph

¶ A lord god benedicite 160
 of þi gret comforte I thank the
 þat þou sent me þis space
 I myght wel A wyst parde

* No paragraph sign in MS.

to wyte þe with ony synne 200
 had þou not be A vertuous wythe
 god wold not A be þe with-inne.

¶ I knowlage I haue don A-mys
 I was never wurthy i-wys
 ffor to be þin husbonde 205
 I xal amende Aftere thys
 ryght as þin owyn wyl is
 to serve þe at foot *and* honde
and þi chylde bothe to vndyr-stonde
 to wurchep hym with good Affeccion 210
and perfore telle me *and* nothyng whonde
 the holy matere of *your* concepcion.

Maria

70v ¶ At *your* owyn wyll as þe bydde me
 ther cam An Aunge¹ hyght Gabryell
and gret me ffayr *and* seyde Aue 215
And ferther more to me gan tell
 God xulde² be borne of my bode
 þe ffendys pouste ffor to ffelle
 þorwe þe holy gost as I wel se
 þus god in me · wyl byde *and* dwelle. 220

Joseph

¶ Now I thank god with spech *and* spelle
 þat Euyr mary I was weddyd to the.

Mary

it was þe werk of³ god as I *your* telle
 now blyssyd be þat lord · so purveyd for me.

Remainder of Fo. 70v—4¾ inches—left blank.

Maria

71⁴ **B**Vtt husbond of oo thyng I pray *your* most mekely
 I haue knowyng þat oure Cosyn Elizabeth with childe is 13
 þat it plese *your* to go to here hastily
 If owught we myth comforte here it wore to me blys.

Joseph

A godys sake · is she with childe sche 5
 than wole here husbond zakarye be mery

¹ So in MS. ; cf. Fo. 47.

² *xulde* is written twice in the MS.

³ *of* omitted and written above the line.

⁴ The writing on Ff. 71, 71v, and 72 is slightly less cramped.

In Montana they dwelle · fer hens so moty the
 In þe cety of juda ¹ I knowe it veryly
 It is hens I trowe myles two *and* flyfty
 We are lyke to be very or we come at þat same 10
 I wole ² with a good wyl · blyssyd wyff mary
 now go we forthe than in goddys name.

Maria

¶ Goth husbond þow it be to ȝow peyne
 this jurny I pray ȝow · lete us go fast
 ffor I am schamfast of þe pepyl to be seyne 15
and namely of men þer of I am A-gast
 Pylgrymagys *and* helpyngys wolde be go in hast
 þe more þe body is peynyd þe more is þe mede
 Say ȝe ȝour devocionys *and* I xal myn I cast ³ (?)
 now in þis jurny god mote us spede. 20

Joseph

Amen Amen · *and* evyr more
 lo wyff lo · how starkly I go be-fore. *et sic transient circa placeam.*

Comtemplacio ⁴

Fo. 71v ¶ Sovereynes vndyrstondyth þat kyngc davyd here
 Ordeyned ffoure *and* twenty prestys of grett devocion
 In þe temple of god · Aftere here let ⁵ apere 25
 þei weryd clepyd summi sacerdotes · ffor here mynistracion
 And on was prynce of prestys · havynge dominacyon
 A-monge whiche was An old prest clepyd zakarye
and he had An old woman ⁶ to his wyff of holy conversacion
 whiche hyth Elizabeth þat nevyr had childe verylye. 30

¶ In hese mynistracion the howre of incense
 the Aungel Gabryel · Apperyd hym to
 þat hese wyff xulde conseyye he ȝaff hym intelligence
 hese juge · hese vnwurthynges *and* Age not be-levyd so
 The plage of dompnesse · hise lippis ⁷ lappyd lo ⁸ 35

¹ A miswritten letter after *juda* crossed through.

² *wyl* first written and crossed through.

³ Halliwell reads *reast* (?). There is a small stroke between the *j* and *cast* as if the scribe had begun to write *jn*. Cf. l. 148.

⁴ So in MS.

⁵ So in MS. for *lot*?

⁶ *wyff* first written and crossed through.

⁷ *lippis* omitted and written above the line.

⁸ *to* first written for *lo* and crossed through.

thei wenten hom *and* his wyff was conseyvenge
 this concepcion gabryel¹ tolde oure lady to
and in soth sone Aftere · þat sage sche was sekyng
 And of here tweyners metyng
 here gynnyth þe proces
 now god be oure be-gynnyng
and of my tonge I wole ses.

40

Joseph

¶ A · A · Wyff Infeyth I am wery
 therefore I wole sytt downe *and* rest me ryght here
 lo Wyff · here is þe hous of zakary
 Wole 3e I clepe Elyzabeth to 3ow to A-pere.

45

Maria

72 Nay husbond And it plese 3ow I xal go ner
 now þe blyssyd trynite · be in þis hous
 A cosyn Elizabeth · swete modyr what cher
 3e grow grett · A my god how 3e be gracyous.

50

Elizabeth

¶ A-non as I herd of 3ow þis holy gretynge
 mekest mayden *and* þe modyr of god mary
 be 3our breth þe holy gost vs was inspyryng
 þat þe childe in my body enjoyd gretly
 And turnyd down on his knes · to oure god reverently
 whom 3e bere in 3our body þis verly I ken
 ffyllyld with þe holy gost þus lowde I cry
 blyssyd be þou A-monge Añ women.

55

¶ And blyssyd be þe frute of þi wombe also
 þou wurthyest virgyne *and* wyff þat evyr was wrought
 how is it þat þe modyr of god me xulde come to
 þat wrecche of añ wrecchis · A whyght wers þan nought
 And þou art blyssyd þat be-levyd verly in þi thought
 þat þe wurde of god xulde profyte in the
 but how þis blyssydnes A-bought was brought
 I can not thynk nyn say how it myght be.

60

65

Maria

¶ To þe preysynge of god cosyn this seyde mut be
 when I sat in my lytyl hous · on to god praynge
 Gabryel come *and* seyde to me Ave

¹ The first syllable of *Gabryel* repeated before *tolde* and crossed through.

- ther I conceyvyd god · At my consentynge 70
 Fo. 72^v Parfyte god · *and* parfyte man · At onys beyng
 than þe Aungel seyð on to me
 þat it was sex monethys syn 3our conseyyng
 þis cawsyth my comynge cosyⁿ 1 3ow to comferte *and* se.
 Elizabeth
- ¶ Blyssyd be 3e cosyⁿ · ffor 3our hedyr comynge 75
 How I conseyyd I xal to 3ow say
 þe Aungel Apperyd · þe howre of² incensynge
 Seynge I xulde conseyye · *and* hym thought nay
 Sethe ffor his mystrost · he hath be down̄ Al-way
and þus of my concepcon I haue tolde 3ow sum. 80
 Maria
- ffor þis holy psalme I be-gynne here þis day.
Magnificat, anima mea dominum
 Et exultauit spiritus meus · in deo salutari meo.
 Elizabeth
- Be þe holy gost *with* joye goddys son is in þe cum
 þat þi spyryte so injouyid þe helth of þi god so.
 Maria
- Quia respexit humilitatem ancille sue
 ecce enim ex hoc beatam me dicent omnes generationes.
 Elizabeth
- Ffor he be-held þe lownes of hese hand-mayde3e³
 so ferforthe ffor þat · All generacionys blysse 3ow in pes. 85
 Maria
- Quia fecit mihi magna qui potens est
 et sanctum nomen eius.
 Elizabeth
- Ffor grett thyngys he made *and* also myghtyest
 And ryght holy is þe name of hym in vs.*
 Maria
- Fo. 73 Et misericordia eius a progenie in progenies
 timentibus eum.
 Elizabeth
- 3a þe mercy of hym · fro þat kynde in to þe kynde of pes
 Ffor all þat hym drede · now is he cum.

¹ Some miswritten letter obliterated before *cosyn*.

² *of* omitted and written above the line.

³ The *de* is in darker ink. It looks as if *may 3e* was originally written.

* *Et* written at the bottom of the folio.

Maria

Fecit potenciam in brachio suo ⁊
disspersit superbos mente cordis sui.

Elizabeth

The pore in his ryght Arme · he hath mad so 90
þe prowde to dyspeyre · And þe thought of here hertys only.

Maria

Deposuit potentes de sede
et exaltauit humiles.

Elizabeth

The prowde men · fro hey setys put he
And þe lowly vpon heyth · in þe sete of pes.

Maria

Esurientes impleuit bonis ⁊
et diuites dimisit inanes.

Elizabeth

Alle þe pore and þe nedy · he fulfylllyth with his goodys
And þe Ryche · he fellyth to voydnes. 95

Maria

Suscepit israel puerum suum ⁊
recordatus est misericordie sue.

Elizabeth

Israel ffor his childe · vp-toke he to cum
On his mercy to thynk · ffor hese þat be.

Maria

Sicut locutus est ad patres nostros
abraham et semini eius in secula.

Elizabeth

As he spak here to oure forfaderys in clos
Abraham and to Añ hese sed of hym in þis werd sa.

Maria

Gloria patri et filio ⁊
et spiritui sancto.

Elizabeth

Preysyng be to þe fadyr in hevyn lo 100
þe same to þe son · here be so
þe holy gost Also to ken ⁊

Maria

73^v Sicut erat in principio et nunc et semper ⁊
et in secula seculorum amen.

Elizabeth

As it was in þe begynnynge · *and* now is · *and* xal be forevyr
and in this werd · in aȝ good werkys to abydyn then.

Maria

¶ This psalme of prophesye seyð be-twen vs tweyn 105

In hefne it is wretyn with Aungellys hond
 evyr to be songe · *and* Also to be seyn
 Every day Amonge us at oure eve song.

¶ but cosyn Elyzabeth I xal ȝow here kepe 110
and þis thre monethis Abyde here now
 tyl ȝe han childe to wasche skore *and* swepe
and in aȝ þat I may to comforte ȝow.

Elizabeth

A ȝe modyr of god · ȝe shewe us here how
 we xulde be meke þat wrecchis here be
 Aȝ hefne *and* herthe wurcheppe ȝow mow 115
 þat are trone *and* tabernakyl of þe hyȝ trinite.

Joseph

¶ A how do ȝe · how do ȝe · ffadyr zacharye 120
 we ffalle ffast in Age *with-owte* oȝh
 why shake ȝe so ȝour hed · haue ȝe þe palsye
 Why¹ speke ȝe not sere I trowe ȝe are not wroth.

Elizabeth

Nay wys ffadyr joseph · þer to he were ful loth
 it is þe vesytacion of god · he may not speke veryly
 lete us thank god · þerffor both
 he xal remedy it · whan it plesyth his mercy.²

*

Joseph

¶ Of ȝour dissese thynkys no greff³ 125
 thank god of al aduersyte
 Ffor he wyl chastyse *and* repreff

¹ Some miswritten letter at the beginning of the line obliterated.

² The asterisk here indicates the following alternative continuation with *Contemplacio* as name of next speaker written in the bottom margin :

* his mercy

Si placet. { come I pray ȝow specialy
 I-wys ȝe Are welcome mary Elizabeth
 ffor þis comfortabelest comynge good god gramercy.

Contemplacio.

³ From here to the end of the play, with the exception of the first eight lines of *Contemplacio's* speech, two lines are written as one divided by two parallel black strokes or the stop : and a red stroke.

þo þat he lovyth most hertyle
Mary I hold best þat we go hens
we haue fer hom with-owt fayl.

130
Maria

Al redy husbond with-out defens
I wyl werke be þour counsayl
Cosyn be þour leve · and þour lycens
for homward now us must travayl
of þis refreschyng in þour presens
god zeld þow þat most may Avayl.

135

Elizabeth

¹ ¶ Now cosynes bothe god þow spede
and wete þow wele with-owtyn mo
þour presens comfortyth me in dede
and þer fore now am I ryght wo
That þe my ffrendys and my kynrede
þus sone now xul parte me fro
but I pray god he mote þow lede²
in every place wher so þe go.

140

here mary and elizabet partyn and elizabeth goth to zakarie and
seyth

¶ Good husbond ryse up I be-seke þow
and go we to þe temple now fast
to wurcheþ god with þat we mow
and thank hym bothe this is my cast
Of þe tyme þat is comynge now
ffor now is cum mercy and venjauns is past
God wyl be born for mannys prow
to brynge us to blysse þat euer xal last.

145

150

Contemplacio

¶ lystenyth sovereynys here is conclusyōn
how þe Aue was mad · here is lernyd vs
þe Aungel seyð · Ave gratia plena dominus tecum ·
benedicta tu in mulieribus ·
Elizabeth seyð · et benedictus ·
fructus uentris tui · thus þe church addyd Maria And Jhesus · her

5

¹ The writing becomes more cramped and the text extends into the right-hand margin on this folio.

² *spede* first written.

who seyth oure ladyes sawtere dayly : ffor A 3er þus
he hath pardon · ten thousand And eyte hundryd 3er.

- ¶ Than ferther to oure matere for to procede
Mary with elizabeth abod *per* styлле 10
iij monthys fully as we rede
thankynge god with hertly wylle
- α ¹ A lord god what hous was þis on
þat þese childeryn *and* here moderys to
as mary *and* elizabeth jhesus *and* john 15
and joseph *and* zakarye Also.
- ¶ And evyr oure lady a-bod styлле þus
tyl johan was of his modyr born
and þan zakarye spak i-wus
þat had be down *and* his spech lorn 20
he *and* Elizabeth prophesyed as þus
they mad Benedictus · them be-forn
and so Magnificat · And · Benedictus
ffyrst in þat place *per* made worn.
- ¶ Whan all was don oure lady fre 25
toke here leve than aftere this
At Elizabeth *and* at zakarie
And kyssyd johan *and* gan hym blys
Now most mekely we thank *you* of *your* pacyens
and beseke *you* of *your* good supportacion 30
If here hath be seyð ore don Any inconuenyens
we Asygne it to *your* good deliberacion
Be-sekyng to crystys precious passyon
conserve *and* rewarde *your* hedyr comynge
with Aue we be-gunne · *and* Aue is oure cconclusyon 35
Ave regina celorum · to oure lady we syng.

¹ This red ink sign is otherwise only found in this MS. (in larger form) in the second Passion Play and in the Assumption Play, where it is used to mark couplet rhymes. In black it is used in both Passion Plays and occasionally elsewhere to mark stage directions.

¶ Den

- ¶ A-voyd Serys · And lete my lorde þe buschop come
 And syt in þe courte · þe lawes ffor to doo
 And I xal gon in þis place · them for to somownde
 tho þat beu in my book · þe court 3e must com too
 I Warne 3ow here aff abowte 5
 þat I somown 3ow aff þe rowte
 loke 3e fayl for no dowte
 at þe court to pere
 both Johan Jurdon and Geffrey Gyle
 Malkyn mylkedoke and fayr mabyle 10
 Stevyn sturdy and Jak at þe style
 and sawdyr sadelere.
- ¶ Thom tynkere and betrys belle
 peyrs pottere and whatt at þe welle
 Symme Smalfeyth and kate kelle 15
 and bertylmew þe bochere
 kytt cakelere and colett crane
 gylle fetyse and fayr jane
 powle pewterere and pernel prane
 and phelypp þe good flechere. 20
- ¶ Cok crane and davy drydust
 Luce lyere and letyce lytyl trust
 Miles þe myllere and colle Crake crust
 bothe bette þe bakere and Robyn rede¹
 And loke 3e rynge wele in 3our purs 25
 Ffor ellys 3our cawse may spede þe wurs
 þow þat 3e slynge goddys curs
 Eryn at myn hede Ffast com A-way²
 Bothe boutyng þe browstere and sybyly slynge
 Megge mery wedyr and sabyn³ sprynge 30
 Tyffany Twynkelere ffayle ffor no thyng
 The courte xal be þis day.⁴

¹ The words 'and Robyn rede' are enclosed in a red loop as if the name of a speaker.

² The words *Ffast com A-way* are similarly enclosed in a red loop.

³ *spy* miswritten before *sprynge* and crossed through.

⁴ The following note is written at the foot of the page in ink of the same

Fo. 75 *hic intrabit pagetum de purgacione Marie et joseph . hic dicit primus detractor*

A . serys god saue 3ow all
 here is a fayr pepyl in good ffay
 Good serys telle me what men me calle
 I trowe 3e kan not be pis day
 3itt I walke wyde *and* many way
 but 3et per I come I do no good
 to reyse slawdyr is al my lay
 bakbytere is my brother of blood.

5
14

¶ Dede he ought come hedyr in al pis day
 now wolde god pat he wore here
and be my trewth I dare wel say
 pat Yf we tweyn to-gedyr a-pere
 More slawndyr we to xal a-rere
with-in an howre thorwe-outh this town
 than evyr per was pis thowsand 3ere
and ellys I¹ shrewe 3ow bothe vp *and* down.

10

15

¶ Now be my trewth I haue a syght
 Evyn of my brother lo where he is
 Welcom dere brother my trowth I plyght
 3owre jentyl mowth let me now kys.

20

Secundus detractor

Gramercy brother so haue I blys
 I am ful glad we met pis day.

1^{us} detractor

Ryght so am I brothyr i-wys
 mech gladdere than I kan say.

¶ but 3itt good brother I 3ow pray
 telle all pese pepyl what is 3our name.
 Ffor yf bei Knew it my lyf I lay
 they wole 3ow wurchepe *and* speke gret fame.

25

colour and by the same or a contemporary hand, in the same script as the note on the five Annes, Fo. 37^v, but neater and not rubricated :

a. 14. kal. aprilis . Translatio Sancte Marie Magdalene . Et sancti Josephi sponsi dei genitricis Marie.

e. x. kal. aprilis Adam creatus est.

¹ s converted to I.

I am bakbytere þat spylyth all game
bothe kyd *and* knowyn in many a place.

ij^{us} detractor

30

be my trowth I seyð þe same
and yet sum seyden þou xulde haue evyl grace.

1^{us} detractor

¶ Herk reyse slaundyr canst þou owth telle
of Any newe thyng þat wrought was late.

ij^{us} detract[or]

1^{us} detract[or]

35

With-in a short whyle a thyng be-felle
I trowe þou wylt lawh³ ryght wel þer Ate
Ffor be trowth ryght mekyl hate
If it be wyst þer of wyl growe.

ij^{us} detractor

If I may reyse þer with de-bate
I xal not spare þe seyð to sowe.

40

¶ Syr in þe tempyl a mayd þer was
calde mayd mary þe¹ trowth to tell
Sche semyd so holy withinne þat plas
men seyð sche was ffeðde with holy Aungeñ
Sche made A vow with man nevyr to melle
but to leve chast *and* clene virgine
How evyr it be · here wombe doth swelle
and is as gret as pinne or myne.

1^{us} detractor

45

¶ 3a þat old shrewe joseph my trowth I plyght
was so Anameryd upon þat mayd
þat of hyre bewte whan he had syght
He sesyd nat tyñ had here a-sayd.

ij^{us} detractor

50

6 A nay nay wel wers she hath hym payd
Sum fresch 3onge galaunt she loveth wel more
þat his leggyss to here hath leyð
and þat doth greve þe old man sore.

1^{us} detractor

55

¶ be my trowth al may wel be
ffor fresch *and* fayr she is to syght

ij^{us} detractor

¹ Some miswritten letter before þe crossed through.

And such a mursel as semyth me
 Wolde cause A 3onge man to haue delyght. 60

1^{us} detractor

Such a 3onge damesel of bewte bryght
 And of schap so comely Also
 Of hire tayle ofte tyme be lyght
 and rygh¹ tekyl vndyr þe too.

ij^{us} detractor

¶ that olde cokolde was evyl be-gylyd 65
 to þat fresche wench whan he was wedde
 now muste he faderyn A-nothyr mannys chylde
 and with his swynke he xal be fedde.

1^{us} detractor

* A 3onge man may do more chere in bedde
 to A 3onge wench þan may An olde 70
 þat is þe cawse such lawe is ledde
 þat many a man is a kokewolde.

*hic sedet episcopus Abizachar inter duos legis doctores et audientes
 hanc de-famocionem vocat ad se detractores dicens*

Episcopus

¶ Herke 3e felawys why speke 3e such schame
 of þat good virgyn ffayr mayd mary
 3e be a-cursyd · so hire for to defame 75

She þat is of lyff so good and holy
 Of hire to speke suche velany
 3e make myn hert ful hevy of mood^r
 I charge 3ow sese of 3oure fals cry
 Ffor sche is sybbe of myn owyn blood.

Fo. 76^v

80
 ij^{us} detractor

¶ Syb of þi kyn þow þat she be
 aß gret with chylde hire wombe doth swelle
 Do calle here hedyr þi-self xal se
 þat it is trewthe þat I þe telle.

1^{us} detractor

Sere ffor 3our sake I xal kepe cowncelle 85
 3ow for to greve I am ryght loth
 But lest syr^ys lyst what seyth þe belle
 Oure fayr mayd now gret with childe goth.

¹ So in MS.

* A paragraph mark has been erased here.

- ¶ Take good heed *serys* what 3e doth say
A-vyse 3ow wele what 3e present
3yf þis be fownd fals a-nothyr day
Ful sore 3e xal 3our tale repent.
90
- Sere þe mayd for sothe is good *and* gent
bothe comely *and* gay *and* a fayr wench
And feetly *with* help sche can consent
to set A cokewolde ou þe hye benche.
95
- ¶ 3e be to besy of 3our langage
I hope to god 3ow fals to preve
It were gret rewthe she xulde so outrage
or *with* such synne to myscheve.
100
- This evy talys my hert doth greve
of hire to here such fowle dalyawnce
If she be fowndyn in suche repreve
she xal sore rew here governawns.
Episcopus
- ¶ Synð somnore in hast wend þou þi way
byd Joseph *and* his wyff be name
77 At þe coorte to Appere þis day
here hem to pourge of here defame
Sey þat I here of hem grett schame
and þat doth me gret hevynes
if þei be clene *with*-owtyn blame
byd hem come hedyr *and* shew wyttnes.
105
- ¶ Añf redy sere I xal hem calle
here at 3our courte for to appere
And yf I may hem mete *with* añf
I hope ryght sone þei xal ben here
A-wey *serys* lete me com nere
A man of wurchep here comyth to place
of curtesy me semyth 3e be to lere
Do of 3our hodys *with* an evyl grace.
110
- ¶ Do me *sum* wurchep be-for my face
or be my trowth I xal 3ow make
If þat I rolle 3ow up in my race
Ifor fere I xal do 3our ars qwake
120
- Deñ*

But ȝit sum mede *and* ȝe me take 125
 I wyl *with*-drawe my gret rough toth
 gold or sylvyr I wol not for-sake
 but evyn as all somnorys doth.

¶ A Joseph good day *with* þi ffayr spowse
 my lorde þe buschop hath for ȝow sent 130
 it is hym tolde þat in þin house
 A cuckolde is bowe is ech nyght bent
 he þat shett þe bolt · is lyke to be schent
 Ffayre mayde þat tale ȝe kan best telle
 now be ȝoure trowth telle ȝour entent 135
 dede not þe Archere plese ȝow ryght well.

Maria

Fo. 77v ¶ Of god in hevyn I take wyttnes
 þat synful werk was nevyr my thought¹
 I am a mayd ȝit of pure clennes
 lyke as I was in to þis werd brought. 140

Deñ

Othyr wyttnes xal non be sought
 þou art *with* childe eche man may se
 I charge ȝow bothe ȝe tary² nought
 but to þe buschop com forth *with* me.

Joseph

¶ To þe buschop *with* ȝow we wende 145
 of oure purgacion hawe we no dowth.

Maria

Almyghty god xal be oure frende
 Whan þe trewth is tryed owth.

Deñ

ȝa on þis wyse excusyth here every scowte
 Whan here owyn synne hem doth defame 150
 but lowly þan þei gyn to lowth
 Whan þei be gylty *and* fowndyn in blame.

¶ Ther-fore com forth cokewolde be name
 þe busschop xal ȝour lyff appose
 Com forth Also ȝe goodly dame 155
 A clene huswyff as I suppose
 I xal ȝow tellyn *with*-owtyn glose.

¹ *werk* first written and crossed through.

² *t* written over some other letter.

and 3e were myn with owtyne lak
I wolde ech day be-schrewe 3our nose
and 3e dede brynge me such a pak.

160

¶ My lord þe buschop here haue I brought
þis goodly cōpyl at 3our byddyng
and as me semyth as be here fraught
Ffayr chyld lullay sone must she syng.

1^{us} detractor

8 To here a credyl and 3e wolde brynge
3e myght saue mony in here purse
be-cawse she is 3our cosyn 3yng
I pray 3ow sere lete here nevyr fare þe wers.

165

Episcopus

¶ Alas mary what hast þou wrought
I am a schamyd evyn for þi sake
how hast þou chaungyd þin holy thought
dude old joseph with strenght þe take
Or hast þou chosyn a-nother make
by whom þou art þus brought in schame
telle me who hath wrought þis wrake
how hast þou lost þin holy name.

170

175

Maria

¶ My name I hope is saff and sownde
god to wyttnes I am a mayd
of ffleschly lust and gostly wownde
In dede · nere thought · I nevyr a-sayd.

180

1^{us} doctor legis

how xulde þi wombe þus be arayd
So grettly swollyn as þat it is
but if sum man þe had ovyr-layd
þi wombe xulde never be so gret i-wys.

ij^{us} doctor legis

¶ Herke þou joseph I am afrayd
þat þou hast wrought þis opyn synne
þis woman þou hast þus be-trayd
with gret flaterynge or sum fals gynne.

185

ij^{us} detractor

Now be myn trowth 3e lytte þe pynne
with þat purpose in feyth I holde

190

telle now how *pou* þus hire dudyst wyne
Ore knowlych þi self ffor a cockewold.

Joseph

Fo. 78v¹ ¶ Sche is for me a trewe clene mayde
And I for hire am clene Also
of fleschly synne I nevyr a-sayde
Sythyn þat sch was weddyd me to.

195

Episcopus

Thu xalt not schape from vs ȝitt so
Ffyrst *pou* xalte tellyn us a-nother lay
Streyt to þe Awter *pou* xalt go
þe drynge of vengeawns þer to a-say.

200

¶ here is þe botel of goddys vengeauns
this drynk xal be now þi purgacion
þis [hath]² suche vertu by goddys ordenauns
þat what man drynk of þis potacion
And goth³ serteyn in processyon
here in þis place þis Awtere abowth
If he be gylty sum maculacion
Pleyn in his face xal shewe it owth.

205

¶ Iff *pou* be gylty telle us lete se
Ouer godys myght be not to bolde
If *pou* presume⁴ and gylty be
god *pou* dost greve many afolde.

210

Joseph

I am not gylty as I fyrst tolde
Aff myghty god I take wytne.

Episcopus

than þis drynke in hast *pou* holde
and on processyon anon þe dresse.

215

hic joseph bibit et sepcies circuiuit altare dicens

Joseph

¶ This drynk I take with meke entent
as I am gyltles to god I pray
Fo. 79 Lord as *pou* art omnypotent
on me *pou* shewe þe trowth þis day.
About þis Awtere I take þe way

modo bibit. 220

¹ The writing on this page is freer and less neat.

² The word *hath* is written above the line in another ink—but probably by the scribe.

³ MS. *Angoth* with *d* written above the line.

⁴ *presue* first written and crossed through.

O gracyous god help þi servaunt
As I am gyltles A-ȝen ȝon may
þin hand of mercy þis tyme me graunt.

Deñ

¶ This olde shrewe may not wele gon
longe he taryeth to go A-bowth
lyfte up þi feet sett forth þi toñ
or be my trewth þou getyst a clowte.

225

now sere evyl Thedom com to þi snowte
What heylyght þi leggyis now to be lame
þou dedyst hem put ryght freschly owte
Whan þou dedyst pley with ȝon ȝonge dame.

ij^{us} detractor

230

¶ I pray to god gyf hym myschawns
hese leggyis ¹ here do folde for Age
but with þis damysel whan he dede dawns
þe olde charle had ryght gret corage.

1 detractor

235

The shrewe was þan sett in a dotage
and had good lust þat tyme to pleyñ
ȝaff sche not ȝow cawdel to potage
whan ȝe had don to comforte ȝour brayñ.

Deñ

240

Joseph .

¶ A gracyous god help me þis tyde
ageyn þis pepyl þat me doth fame
as I nevyr more dede towch here syde
þis day help me fro werdly schame
A-bowte þis awtere to kepe my fame
vij tymes I haue gon rownd abowte
If I be wurthy to suffyr blame
O ryghtful god my synne shewe ² owughte.

245

Episcopus

¶ Joseph with hert thank god þi lorde
Whos heyȝ mercy doth the excuse
Ffor þi purgacion we xal recorde
With hyre of synne þou dedyst never muse
But Mary þi-self mayst not refuse
All grett with chylde we se þe stonde

250

¹ The *y* is written over an original *e* (in the same ink).

² *sw* miswritten before *shewe*.

What mystyr man dede þe mys-vse 255
 Why hast þou synned Ageyn þin husbonde.

Maria

¶ I trespassyd nevyr with erthely wyght
 þer of I hope þurowe goddys sonde
 Here to be purgyd be-fore 3our syght
 Ffrom all synne clene · lyke as myn husbonde 260
 Take me þe botel out of 3our honde
 Here xal I drynke be-forn 3our face
 A-bowth þis Awtere than xal I fonde
 Vij tymes to go by godys grace.

1^{us} doctor legis

¶ Se þis bolde bysmare wolde presume 265
 Ageyn god to preve his myght
 þow goddys vengeauns hyre xuld consume ¹
 Sche wyl not telle hyre fals delyght
 þou art with chylde we se in syght
 to us þi wombe þe doth accuse 270
 þer was nevyr woman 3itt in such plyght
 þat ffrom mankynde hyre kowde excuse.

1^{us} detractor

¶ in Ffeyth I suppose þat þis woman slepte
 Fo. 80 With-owtyn all coverte whyll þat it dede snowe
 And a flake þer of in to hyre mowthe crepte 275
 and þer of þe chylde in hyre wombe doth growe.

ij^{us} detractor

Than be-ware dame for this is wel i-knowe
 whan it is born yf þat þe sunne shyne
 it wyl turne to watyr ageyn as I trowe
 ffor snow on to watyr doth evyr more reclyne ². 280

ij^{us} doctor legis

¶ with goddys hy3 myght loke þou not jape
 of þi purgacion wel þe Avyse
 yf þou be gylty þou mayst not schape
 be-ware evyr of god þat ryghtful justyce
 if god with vengeauns set on þe his syse 285
 not only þou but all þi kyn is schamyd
 bettyr it is to telle þe trewth devyse

¹ Some word—possibly *persume*—first written and crossed through.

² *ren* first written and crossed through.

than god for to greve *and* of hym be gramyd.

Maria

¶ I trostyn in his grace I xal hym nevyr greve
his servaunt I am in worde dede *and* thought 290
A mayd vndefyled I hope he xal me preve
I pray 3ow lett me nought.

Episcopus

Now be þat good lord þat all þis werd hath wrought
If god on þe shewe ony manyr tokyn
purgacion I trowe was nevyr so dere bowth 295
If I may on the in Any wyse be wrokynd.

¶ holde here þe botel *and* take a large draught
and abowth the Awtere go þi processyon.

Maria

to god in þis case my cawse I haue be-taught
lorde thorwe þin helpe I drynke of þis potacyon. 300
*hic beata uirgo bibit de potacione et postea circumiuit altare
dicens*

Maria

God as I nevyr knew of mannys maculacion
but evyr haue lyued in trewe virginite
send me þis day þin holy consolacion
þat all þis fayr peple my clennes may se.

¶ O gracyous god as þou hast chose me 305
ffor to be þi modyr of me to be born
saue þi tabernacle þat clene is kepte for þe
whiche now am put at repref *and* skorn
Gabryel me tolde *with* wordys he be-fornd
þat 3e of 3our goodnes wold be-come my chylde 310
help now of 3our hyzness my wurchep be not lornd
A dere sone I pray 3ow help 3our modyr mylde.

Episcopus

¶ Almyghty god what may þis mene
Ffor all þe drynke of goddys potacyon
þis woman *with* chylde is fayr *and* clene 315
with-owtyn fowle spotte or maculacion
I can nat be non ymagynacion
Preve hyre gylty *and* synful of lyff
it shewith opynly by here purgacion
Sche is clene mayde bothe modyr *and* wyff. 320

1^{us} detracto[r]

¶ Be my fadyr sowle here is gret gyle
 be-cawse sche is syb of *your* kynreed
 þe drynk is chaungyd by *sum* fals wyle
 þat sche no shame xuld haue þis steed.

Episcopus

325

Be-cawse *pou* demyst þat we do falshede
and for *pou* dedyst hem fyrst defame
pou xalt ryght here magre þin heed.
 beforn aȝ þis pepyl drynk of þe same.

1^{us} detractor

Fo. 81 ¶ Syr in good ffeyth oo draught I pulle
 If these to drynkerys haue not Aȝ spent.

330

hic bibit et scenciens dolorem in capite cadit et dicit

Out out Alas what heylyth my sculle
 A myn heed *with* ffyre me thynkyht is brent
 Mercy good mary I do me repent
 of my cursyd *and* ffals langage¹.

Maria

335

Now god lord in hevyn omnypotent
 of his gret mercy *your* seknes aswage.

Episcopus

¶ We aȝ on knes fall here on grownd
pou goddys hande-mayd prayng for grace
 aȝ cursyd langage *and* schame on sownd²
 good mary ffor-zeve us here in þis place.

340

Maria

Now god for-zeve *you* aȝ *your* trespace
and also for-zeve *you* aȝ defamacion
 þat *ye* haue sayd both more and lesse
 to myn hynderawnce *and* maculacion.

Episcopus

345

¶ Now blyssyd virgyne we thank *you* aȝ
 of *your* good hert *and* gret pacyens
 we wyl go *with* *you* hom to *your* halle
 to do *you* servys *with* hyȝ reverens
 I thank *you* hertyly of *your* benevolens
 On to *your* owyn hous I pray *you* *ye* goo

Maria

350

¹ A thick line has been drawn over the original line dividing this speech and the next.

² The *w* has been written by the scribe over another letter—possibly a *u*.

and take pis pepyl hom with 3ow hens
I am not dysposyd to passyn hens froo.

Episcopus

* Than ffare wel mayden and pure virgyne
fare wel trewe hand-mayd of god in blys
we all to 3ow lowly inclyne
and take oure leve of 3ow as wurthy is.

355

Maria

All myghty god 3our weys wys se¹
Ffor þat hy3 lord is most of myght
he mote 3ow spede þat 3e not mys
In hevyn of hym to haue A syght.

360

Joseph

¶ Honouryd in hevyn be þat hy3 lord
whos endles grace is so habundaunt
þat he doth shewe þe trewe recorde
of iche wyhgte þat is his trewe servaunt
That lord to wurchepe with hert plesaunt
we bothe be bownd ryght on þis place
which oure purgacyon us dyde graunt
and prevyd us² pure by hie3 grace.

365

Maria

¶ Ffor sothe good spowse I thank hym hy3ly
Of his good grace for oure purgacion
oure clenness is knowyn ful opynly
be vertu of his grett consolacion

370

Remainder of Fo. 81^v—4⁷/₈ inches—left blank.

*explicit cum gaudio amen.*³

¶ Joseph

L Ord What travayl to man is Wrought
Rest in pis werd be-hovyth hym non
Octauyan oure Emperour sadly hath be-sought
Oure trybute hym to bere · folk must forth ichon
It is cryed in every bourgh and cety be name

15

5

* No paragraph sign here in MS.

¹ This *se* stands after *wys* (apparently in the same ink and the same hand) as a separate word.

² Some miswritten word or a second *pure* between *us* and *pure* crossed through.

³ Scribbled in a later hand enclosed in rudely scribbled flourishes.

I þat am a pore tymbre wryth · born of þe blood of dauyd
 þe Emperorys comawndement I must holde with
 And ellys I were to blame.

¶ Now my wyff mary · what sey 3e to this
 For sekyr nedys I must fforth wende 10
 On to þe cyte of bedleem ffer hens i-wys
 þus to labore I must my body bende.

Maria

Myn husbond *and* my spowse with 3ow wyl I wende
 A syght of þat cyte ffayn wolde I se
 If I myght of myn Alye ony þer ffynde 15
 It wolde be grett joye on to me.

Joseph

¶ My Spowse 3e be with childe · I fere 3ow to kary
 Ffor me semyth it were werkys wylde
 but 3ow to plesse ryght ffayn wold I
 3itt womenþ ben ethe to greve · whan þei be with childe 20
 now latt us Fforth wende as ffast as we may
and al-mygthy god spede us in oure jurnay.

Maria

¶ A my swete husbond · wolde 3e telle to me
 What tre is 3onþ standyng vpon 3on hylle.
 Ffor sothe mary it is clepyd A chery tre 25
 In tyme of 3ere · 3e myght ffede 3ow þeron 3our Ffyllle.

Maria

¶ Turne A-geyn husbond *and* beholde 3on tre
 how þat it blomgyght now so swetly.
 Joseph

Fo. 82^v Cum on Mary þat we worn At 3on Cyte
 or ellys we may be blamyd I telle 3ow lythly. 30

Maria

¶ Now my spowse I pray 3ow to be-hold
 How þe cheryes growyn vpon 3on tre
 Ffor to haue þer-of ryght ffayn I wold
and it plesyd 3ow to labore so mech for me.
 Joseph

¶ 3our desyre to ffylfyll I xal Assay sekyrly 35
 Ow · to plucke 3ow of these cheries · it is a werk wylde
 Ffor þe tre is so hy3 · it wol not be lyghtly
 þefore lete hym pluk 3ow cheryes · be-gatt 3ow with childe.

Maria

¶ Now good lord I pray þe · graunt me þis boun
to haue of þese cherries *and* it be *your* wyll
now I thank it god · þis tre bowyth to me down
I may now gaderyn A-nowe · *and* etyn my ffylle.

40

joseph

¶ Ow · I know weyl I haue offendyd my god *in* trinyte
Spekyng to my spowse these vnkynde wurdys
Ffor now I beleve wel it may non other be
but *pat* my spowse beryght þe kyngys son of blys
He help us now at oure nede
of þe kynrede of jesse · worthely were *3e* bore
Kyngys *and* patryarkys *3ow* be-ffore
afl þese wurthy · of *your* kynred · wore
as clerkys in story rede.

45

50

Maria

¶ Now gramercy husbond for *your* report
in oure weys wysely late us forth wende
þe fadyr afl myghty he be oure comfort
þe holy gost glorious · he be oure frende.

55

Joseph

83 ¶ Heyl wurchepful sere *and* good day
A ceteceyn of þis cyte · *3e* seme to be
of herborwe ffor spowse *and* me I *3ow* pray
Ffor trewly þis woman is fful were
And fayn At reste sere wold she be
We wolde ffulffylle þe byddyng of oure emperour
Ffor to pay trybute As ryght is oure
and to kepe oure self ffrom dolowre
We are come to þis cyte.

60

Ciues

¶ Sere ostage in þis town know I non
þin Wyff *and* þou in for to slepe
this cete · is be-sett · with pepyl every won
And *3ett* þei ly *with-owte* fful every strete.

65

¶ With-inne no wafl man comyst þou nowth
Be þou onys with-inne þe cyte gate
on-ethys in þe strete A place may be sowth
þer on to rest *with-owte* debate.

· 70

Joseph

¶ Nay sere debate · þat wyl I nowth
 all such thyngys passyn my powere
 but ȝitt my care *and* all my thought
 is for Mary my derlynge dere. 75

¶ A Swete Wyff · what xal we do
 wher xal we logge þis nyght
 on to þe ffadyr of heffne pray we so
 vs to kepe ffrom every wykkyd whyt.. 80
 Ciues

¶ Good man O word I wyl þe sey
 If *pou* wylt do by þe counsel of me
 ȝondyr is An hous of haras þat stant be þe wey
 Amonge þe bestys herboryd may ȝe be.

Maria

Fo. 83^v ¶ Now þe fadyr of hefne he mut ȝow ȝelde 85
 · His sone in my wombe forsothe he is
 He kepe þe *and* þi good be fryth *and* ffelde
 go we hens husbond for now tyme it is.

* But herk now good husbond a new relacyōn¹
 which in my self I know ryght well 90
 Cryst in me hath take in-carnacion
 Sone wele be borne þe trowth I fele.

¶ In þis pore logge my chawmere I take
 here for to A-byde þe blyssyd byrth
 of hym þat all þis werd dude make 95
 be-twyn myn sydys I fele he styrth.

Joseph

¶ god be þin help spowse it swemyth me sore
 þus febyly loggyd *and* in so pore degre
 goddys sone amonge bestys to be bore
 his woundyr werkys ffulfyllyd must be. 100

¶ In An hous þat is desolat with-owty Any walf
 Ffyer nor wood non here is.

Maria

Joseph myn husbond a-bydyn here I xal
 · ffor here wyl be born þe Kyngys sone of blys.

* No paragraph sign in the MS. here.

¹ *rel* first written (for *rel*) and crossed through.

Joseph
105

¶ Now jentyll wyff be of good myrth
and if 3e wyl owght haue telle me what 3e thynk
I xal not spare for schep nor derth¹
now telle me 3our lust of mete and drynk.

Maria

¶ Ffor mete and drynk lust I ryght nowth
all-myghty god my fode xal be
now þat I am in chawmere brought
I hope ryght well my chylde to se
110

84 Therefore husbond of 3our honeste
A-voyd 3ow hens out of þis place
And I a-lone with humylite
here xal abyde goddys hy3 grace.
115

Joseph

¶ All redy wyff 3ow for to plese
I wyl go hens out of 3our way
and seke sum mydwyuys 3ow for to ese
Whan þat 3e trauayle of childe þis day
Ffare well trewe wyff and also clene may
God be 3our comforte in trinyte.
120

Maria

to god in hevyn for 3ow I pray
He 3ow preserve wher so 3e be.

hic dum joseph est Absens parit Maria filium vnigenitum.

Joseph
125

¶ Now god of whom comyth all releffe
And as all grace in þe is grownde
So saue my wyff from hurt and greffe
tyl I sum mydwyuys for here haue fownde
Travelynge women in care be bownde
with grete throwys whan þei do grone
god helpe my wyff þat sche not swownde
I am ful sory sche is a-lone.
130

¶ It is not conuenient a man to be
þer women gon in travalyng
wher fore sum mydwyff fayn wold I se
my wyff to helpe þat is so 3enge.
135

¹ derke first written and crossed through.

Fo. 84^v

¶ Why makyst *pou* man suche mornynge
telt me sum dele of *your* gret mone.

zelomy

Joseph

My wyf is now in gret longynge
trauelyng of chylde *and* is a-lone
Ffor godys loue *pat* sytt in trone
as *ze* myd-wyuys *pat* kan *your* good
help my *zonge* spowse in hast a-none
I drede me sore of *pat* fayr food.

140

Salome

be of good chere *and* of glad mood
we *ij* mydwyuys *with* *pe* wyff go
per was nevyr woman in such plyght stood
but we were redy here help to do.

145

¶ My name is Salomee aft men me knowe
Ffor a mydwyff of wurthy fame
Whan women travayl grace doth growe
per as I come I had nevyr shame.

150

zelomye

And I am zelomye men knowe my name
We tweyn *with* the wyl go togedyr
and help *pi* wyff fro hurt *and* grame
Com forth joseph go we streyth thedyr.

155

Joseph

¶ I thank *zow* damys · *ze* comforte my lyff
streyte to my spowse walke we *pe* way
In *pis* pore logge lyght mary my wyff
hyre for to comforte gode frendys a-say.

160

Salome

We dare not entre *pis* logge in fay
per is *per*-in so gret bryghtnes
mone be nyght nor sunne be day

Fo. 85

Shone nevyr so clere in *per* lyghtnesse.

zelomye

¶ In to *pis* hous dare I not goñ
pe woundyrffull lyght doth me affray.

165

Joseph

than wyl my-self gon in Alon
and chere my wyff if *pat* I may

All heyl maydon *and* wyff I say
how dost þou fare telle me þi chere 170
the for to comforte in gesyne þis day
tweyn gode mydwyuis I haue brought here.

¶ The for to helpe þat art in harde bonde
zelomye · And salomee be com̃ *with* me
Ffor dowte of drede *with-owte* þei do stond 175
and dare not come in for lyght þat they se.

Maria

hic maria subridendo dicat · Maria.

The myght of þe godhede in his mageste
Wyl not be hyd now at þis whyle
the chylde þat is born wyl preve his modyr fre
A very clene mayde *and* perfore I smyle. 180

Joseph

¶ Why do 3e lawghe¹ wyff 3e be to blame
I pray 3ow spowse do no more so
In happ þe mydwyuys wyl take it to grame
and at 3our nede helpe wele nou do *
Iff 3e haue nede of mydwyuys lo 185
per auenture thei wyl gon hens
perfor be sad *and* 3e may so
And wynnyth all þe mydwyuis good diligens.

Maria

5v ¶ husbond I pray 3ow dysplese 3ow nowth
þow þat I lawghe · *and* gret joye haue 190
here is þe chylde þis werd hath wrought
born now of me þat all thyng xal saue.

Joseph

I Aske 3ow grace for I dyde raue
O gracyous childe I aske mercy
As þou art lord *and* I but knaue 195
Ffor-3eue me now my gret foly.

¶ Alas mydwyuis what haue I seyd
I pray 3ow com to us more nere
Ffor here I fynde my wyff a mayd
and in here Arme a chyld hath here 200

¹ A miswritten final letter (? *te* or *e*) deleted and *e* written above.

* *3elloñy* roughly scribbled here in faint ink.

bothe mayd *and* modyr sch is in ffere
 þat god wole haue · may nevyr more fayle
 modyr on erth was nevyr non clere
 With-owth sche had in byrth travayle.

zelomy

¶ In byrth trauayle muste sche nedys haue
 or ellys no chylde of here is born.

205

Joseph

I pray 3ow dame *and* 3e vowch-saue
 com se þe chylde my wyff be-forn.

Salome

Grete god be in þis place
 Swete systyr how fare 3e.

210

Maria

I thank þe fadyr of his hy3 grace
 his owyn son *and* my chylde here 3e may se.

zelomye

¶ All heyl mary *and* ryght good morið
 Who was mydwyfe of þis ffayr chylde.

Maria

he þat no thyng wyl haue for-lorið
 Sent me þis babe *and* I mayd mylde.

215

zelomye

Fo. 86 ¶ With honde lete me now towch *and* fele
 (H quire) yf 3e haue nede of medycyn
 I xal 3ow comforte *and* helpe ryght wele
 As other women yf 3e haue pyñ.

220

Maria

Of þis fayr byrth þat here is myñ
 Peyne nere grevyng fele I ryght noñ
 I am clene mayde *and* pure virgyn
 tast with 3our hand 3our-self a-lon

hic palpat zelomye beatam mariam virginem dicens

zelomy

¶ O myghtfull god haue mercy on me
 A merveyle þat nevyr was herd be-forn
 Here opynly I fele *and* se
 A fayr chylde of a maydon is borið
 And nedyth no waschyng as other doñ
 Fful clene *and* pure for soth is he
 with-outyn spot or ony polucyon
 his modyr nott hurte of virgynite.

225

230

¶ Coom nere gode systyr Salome
 be-holde þe brestys of þis clene mayd
 Fful of fayr mylke how þat þei be 235
 And hyre chylde clene as I fyrst sayd
 As other ben · nowth fowle arayd
 but clene *and* pure bothe modyr *and* chylde
 Of þis matyr I am dysmayd¹
 to se them both thus vndefyled. 240

Salome

¶ It is not trewe it may nevyr be
 þat bothe be clene I can not be-leve
 a mayde mylke haue² · never man dyde se
 ne woman bere chylde *with-owte* grett greve.

6v ¶*I xal nevyr trowe it but I it preve 245
 With hand towchyng but I Assay
 in my conscience it may nevyr cleue
 þat sche hath chylde *and* is a may.

Maria

¶ 3ow for to putt clene out of dowth
 towch *with* 3our hand *and* wele a-say 250
 Wysely ransake *and* trye þe trewth owth
 Whethyr I be fowlyd or a clene may.³

*hic tangit salomee marie et cum arescerit manus eius vlulando⁴ et
 quasi flendo dicit*

Salomee

¶†Alas Alas *and* Wele a-Waye
 Ffor my grett dowth *and* fals beleve
 myne hand is ded *and* drye as claye 255
 my fals vntrost hath wrought myscheve.

¶ Alas þe tyme þat I was born
 thus to offende A-3ens goddys myght
 myn handys power is now all lorn

¹ *dyf* first written for *dys* and crossed through.

² The word *haue* is crossed through in darker ink and the contraction for *ys* has been added, also in darker ink and another hand, to *mayd*.

* This paragraph sign seems inserted by mistake.

³ *ransak* roughly scribbled in the margin here.

⁴ There is an erasure in this word; the second *l* is adapted from some other letter.

† This paragraph sign again seems inserted by mistake.

Styff as a stykke *and* may nowth plyght 260
 Ffor I dede tempte pis mayde so bryght
 And helde A-ȝens here pure clenness
 In grett myscheff now am I pyght
 Alas alas ffor my lewdnes.

¶ O lord of myght *pou* knowyst *þe* trowth 265
pat I haue evyr had dred of *þe*
 on every power whyght evyr I haue rowthe
and ȝove hem almes for loue of *þe*
 Bothe wyff *and* wedowe *pat* Askyght for the
 And frendles chylderyn *pat* haddyn grett nede 270
 Fo. 87 I dude them cure *and* aȝf for the
and toke no rewarde of them nor mede.

¶ Now as a wrecch ffor fals be-leve
pat I shewyd in temptynge pis mayde
 my hand is ded *and* doth me greve 275
 Alas *pat* evyr I here assayde.

Angelus ¹

Woman *þi* sorwe to haue de-layde ²
 wurchep *þat* childe *pat* *þer* is born
 towch *þe* clothis *þer* he is layde
 ffor he xal saue aȝf *pat* is lord. 280

Salomee

¶ O glorious chylde *and* kynge of blyse
 I aske ȝow mercy for my trespase
 I knowlege my synne · I demyd a-mys
 O blyssyd babe grawnt me *sum* grace
 Of ȝow mayde Also here in *þis* place 285
 I aske mercy knelynge on kne
 moste holy mayde grawnt me solace
Sum wurde of comforte sey now to me.

Maria

¶ As goddys Aungel to ȝow dede telle
 my chylde is medycyn ffor every sor
 towch his clothis be my cowncelle
 ȝowre hand ful sone he wyl restor. 290

¹ From here to the end of this play the initial of the name of speaker is marked with a red stroke.

² *leyde* originally written, the *e* altered in slightly darker ink to *a*.

hic salomee tangit fimbriam Christi dicens

Salomee

A now blyssyd be þis chylde euer more
þe sone of god for sothe he is
Hath helyd myn hand þat was for-lore
thorwe ffals be-leve *and* demynge a-mys.

295

¶ In every place I xal telle þis
Of a clene mayd þat god is born
And in oure lyknes god now clad is
Mankend to saue þat was for-lorn
His modyr a mayde as sche was be-forñ
natt fowle polutyd as other women be
but fayr *and* fresch as rose on thorn
Lely wyte · clene with pure virginyte.

300

¶ Of þis blyssyd babe my leve now do I take
and also of ȝow · hyȝ modyr of blysse
Of þis grett meracle more knowlege to make
I xal go telle it in iche place i-wys.

305

Maria

Ffare wel good dame *and* god ȝour wey wysse
In all ȝour jurnay god be ȝour spede
and of his hyȝ mercy þat lord so ȝow blysse
þat ȝe nevyr offende more in word thought nore dede.

310

zelomy

¶ And I Also do take my leve here
Of all þis blyssyd good company
praynge ȝour grace bothe fere *and* nere
On us to spede ȝour endles mercy.

315

Joseph

¶ The blyssyng of þat lord þat is most myghty
mote sprede on ȝow in every place
of all ȝour enmyes to haue þe victory
God þat best may grawnt ȝow his grace.

Amen. 320

Fo. 88 left blank.

Fo. 88^v *Angelus ad pastores dicit* [Gloria in excelsis deo.¹]

Angelus

JOye to god þat sytt in hevyñ
 And pes to man on erthe grownde
 A chylde is born be-nethe þe levyn
 thurwe hym many ffolke xul be vn-bownde
 [Sacramentys þer xul be vij]
 Wonnyn þurowe² þat childys wounde
 Therfore I synge A joyful stevene
 þe flowre of frenchep now is founde
 God þat wonyght on hyz³
he is gloryed mannys gost to wynne
 he hath sent salue to mannys synne
 Pes is comyn to mannys kynne
 thorwe goddys sleytys slyz⁴.

4
16

10

1^{us} pastor

¶ Maunfras maunfras felawe myne
 I saw a grett lyght with shene⁵ shyne
 ȝit saw I nevyr so selkowth⁶ syne
 Shapyn vpon þe skyes
 It is bryghtere þan þe sunne bem
 It comyth ryght ouer all þis rem
 Evyn above bedleem
 I saw it brenne thryes.

15

20

ij^{us} pastor

¶ Thu art my brother boosras
 I haue beholdyn þe same pas
 I trowe it is⁷ tokenynge of gras

¹ The words *Gloria in excelsis deo* have been crossed through in a different ink.

² This word has been crossed out in darker ink, and *thorough* (?) or *therogh* (?)—there has been some double correction—written above in another hand.

³ An *e* has been added to *hyz* in different ink.

⁴ *sleytys* is partly erased, and over *slyz* is written *hye*, and the words *wysdam I saye* are added in the writing of the scribe of the interpolated Ff. 95, 96, and 112.

⁵ *shene* crossed out and *bryght* written above in the hand of the same later scribe.

⁶ *mervelus a* written by the same hand over *selkowth*, which is barely decipherable.

⁷ Some miswritten letter after *is* crossed through by scribe.

89 pat shynynge shewyght be-forñ
Balaam spak in propheſye 25
A lyght xuld shyne vpon þe ſkye
Whan A ſone¹ of a mayd marye
In bedleem were i-born.

iiij^{us} pastor

¶ thow I make lytyl noyſe 30
I am an herde þat hattyht moyſe
I herde carpynge of a croyſe
of Moyses in his lawe
Of a mayd a barne born*
On a tre he xulde be torñ 35
delyver folkes þat arn forlorn
The chylde xulde be ſlawe.

i^{us} pastor

¶ Balaam spak in prophecie
out of jacob xuld shyne a ſkye
many ffolke he xulde bye 40
with his bryght blood
Be þat bryght blod þat he xulde blede
he xal us brynge fro þe develyſ drede
as a duke moſt dowty in dede
thorwe his detñ on rode. 45

ij^{us} pastor

¶ Amos spak with mylde meth
A frute swettere than bawmys breth
His detñ · xulde ſlen oure ſowlys detñ
And drawe us all from helle
Ther fore ſuch lyght goth be-forñ 50
In tokyn þat þe childe is born
Whiche xal ſaue þat is for-lorñ
As prophetys gonne ſpelle.

¹ ſone crossed out and *chylde* written above in the later hand.

* These lines have been altered by the second hand thus :

thow I make lytyl noyſe of this
I am an herde mañ þat hattyht ſayyng Amys
I herde ſpekyng of a chylde of blys
of Moyses in his lawe
Of a mayd a child xuld be borne.

- ¶ Danyel þe prophete þus gan speke
wyse god from woo us wreke
þi bryght hevyn þou to-breke
and medele þe with a mayde
This prophecye is now spad
Cryst in oure kend is clad
þerfore mankend may be glad
As prophetys be-forn han seyde.
Gloria in excelsis deo *cantent*.
ii^{us} pastor 55
- B¹ ¶ The prophecye of boosdras is spedly sped
now leyke we hens as þat lyght us lede
myght we se onys þat bryght on bed
oure bale ² it wolde vnbynde
We xulde shadyr ³ for no shoure
buske ⁴ we us hens to bedleem boure
to se þat fayr fresch flowre
the mayde mylde in mynde.
65
- ¶ Lete us ffolwe with all oure myght
With songe and myrth we xul us dyght
and wurchep with joye þat wurthy wyght
þat lord is of mankynne
Lete us go fforthe ⁵ fast on hye
And honowre þat babe wurthylye
with merthe songe and melodye
haue do þis songe be-gynne.
ij^{us} pastor 70
- ¶ Ey · Ey · þis was a wondyr note
1^{us} pastor 74
- ¶ And honowre þat babe wurthylye
with merthe songe and melodye
haue do þis songe be-gynne.
*tunc pastores cantabunt · stella
celi extirpauit · quo facto ibunt
ad querendum christum.*

¹ The marginal letters B, A, C indicate the order of the passages. They are slightly rubricated. It will be noted that a third shepherd's speech is missing here. The disturbance of the text is connected with the cancelling of the angels' song at the beginning of the play. It is not irrelevant that the humorous passage marked A closely resembles a passage in the Chester Shepherds' play. It would appear to be a borrowed interpolation replacing a speech from the third shepherd.

² *bale* crossed out and *sorrow* written above by the later hand.

³ *shadyr* crossed out and *not let* written above by the later hand.

⁴ *buske* crossed out and *go* written against it in the margin by the later hand.

⁵ This *ff* is miswritten with three strokes.

þat was now songyn above þe sky
I haue þat voys fful wele I wote
þei songe gle glo glory.

80

ij^{us} pastor

¶ Nay so moty the so was it nowth
I haue þat songe fful wele i-nvnm¹
In my wytt weyl it is wrought
It was gle glo glas glum.

85

ijj^{us} pastor

¶ The songe me thought it was glory
and afty-rwarde he seyð us to
þer is a chylde born xal² be a prynce myghty
Ffor to seke þat chylde I rede we go.

1^{us} pastor

C ¶ Heyle floure of flourys fayrest i-fownde
Heyle perle peerles prime rose of priße
heyl blome on bedde we xul be vn-bownde
with þi bloody woundys and werkys full wyse
heyl god grettest I grete þe on grownde
þe gredy devyl xal grone grysly as a gryse
whan þou wynmyst þis worlde with þi wyde wounde
and puttyst man to paradys with plenty of prys
to loue þe is my delyte
Heyl floure fayr and fre
Lyght from þe trynyste
Heyl blyssyd mote þou be

90

95

100

heyl mayden fayrest in syght.

ij^{us} pastor

¶ Heyl floure ovyr fflowrys fowndyn in fryght³
Heyl Cryst kynde in oure kyth
Heyl werker of wele to wonyn us wyth
Heyl wywnere i-wys
Heyl fformere and ffrende
Heyl ffillere of þe fende
Heyl clad in oure kende

105

heyl prince of paradys.

110

¹ The *v* has been written by the scribe (?) over some other letter—? *o* or a half-formed *u*.

² *xal* written twice in MS. crossed through in different ink.

³ So in MS. for *fryth*.

ii^{us} pastor

¶ Heyl lord ouer lordys þat lyggyst ful lowe
 Heyl kynges ovyr kyngys þi kynrede to knowe
 Heyl comely knyth þe deuyl to ouer throwe
 Heyl flowre of alle
 Heyl werkere to wynne
 bodyes bowndyn in synne
 Heyl in a bestys bynne
 Be-stad¹ in a stalle.

115

joseph

¶ Herdys on hylle²
 beth not styлле
 but seyth *your* wyлле
 to many A man
 How god is born
 þis mery morn
 þat is for-lorn
 fyndyn he can.

120

125

1^{us} pastor

¶ We xuff telle
 be dale *and* hylle
 How harwere of helle
 was born þis nyght
 myrthis to melle
and fendys to quelle
 þat were so felle
 Azens his ryght.

130

ij^{us} pastor

Fo. 91 ¶ Ffare wel babe *and* barne of blys
 Ffare wel lord þat lovely is
 þe to wurchep þi feet I kys
 on knes to þe I falle
 The to wurchep I falle on kne
 all þis werd may joye of þe
 now fare wel lorde of grett pouste
 3a fare wel kynges of alle.

135

140

¹ This *d* is adapted from some miswritten letter.

² From line 119 to line 134 two lines are written as one divided by two black strokes and one red.

ij^{us} pastor

¶ Thow I be þe last þat take my leve
3it fayre mullynge take it nat at no greve
now fayre babe wele mut þou cheve

145

[Ffayr chylde now haue good day]
[Ffare weyl myn owyn dere derlyng]
I-wys þou art a ryght fayr thyng
Ffare wel my lorde and my swetyng
Ffare wel born in pore Aray.

150
Maria

¶ Now 3e herd-men wel mote 3e be
Ffor 3oure omage and 3our syngyng
my sone xal a-qwyte 3ow in hefne se
and 3eue 3ow all ryght good hendyng.

Amen.

Remainder of Fo. 91—3 $\frac{3}{8}$ inches—left blank.

Fo. 91^v blank except for the following scribblings in different hands of a later date than the MS. :

1. W. William Dere
Polerd.
2. Wylliam Dere.
3. John Hasyham.
4. John Taylphott of Parish Bedonson
wee that will not when we paie
when we would we shall saie* nay.

¶ Herode[

2¹

A S a lord in ryalte in non Regyoñ² so ryche
And rulere of all remys I ryde in ryal a-ray
Ther is no lord of loud in lordchep to me lyche
non loflyere³ non lofsummere evyr lastyng is my lay.

*¹ Of bewte and of boldnes I bere ever-more þe belle
Of mayn and of myght I master every man
I dyng with my dowyntes þe devyl down to helle
Ffor bothe of hevyn and of herth I am kyng sertayn.

18

* Or find.

¹ Ff. 92 and 93 are narrower than the rest, more margin having been cut away. Half the number 18 has been thus clipped.

² Regyoñ omitted and written above the line.

³ The ff is written over some other letter.

*¹ No paragraph sign in MS. here.

¶ I am þe comelyeste kyng clad in gleteryng golde
 3a and þe semelyeste syre þat may be-stryde a stede 10
 I welde att my wyf all wyghtys upon molde.

* ¶ 3a and wurthely I am wrappyd in a wurthy wede
 3e knyghtys so comely bothe curteys and kene
 to my paleys wyl I passe · full prest I 3ow plyth
 3e dukys so dowty folwe me be-dene 15
 On to my ryal paleys þe wey lyth ful ryght.

¶ Wyghtly fro my stede I skyppe down in hast
 to myn hey3 hallys I haste me in my way
 3e mynstreiff of myrth blowe up a good blast
 Whyf I go to chawmere and chaunge myn array. 20
 1^{us} rex

¶ Heyl be 3e kyngys tweyne
 Fferre rydyng out of 3our regne
 me thynkyth be 3our presentys seyne
 3e sekyn oure sauour
 Ffro Saba haue I folwyd fferre 25
 the glemyng of 3on gay sterre
 a chyldys blood xal bye vs dere
 þat þer is born in bestys bourre.

¶ My name is kyng Baltazare
 Fo. 92^v Of prophetys speche I am ware 30
 Therfore a ferre wey I fare
 A maydenys childe to seche
 Ffor he made man of þe moolde
 and is kyng of hevyn holde
 I wyl hym offere þe rede golde 35
 as reson wyl me teche.

Secundus rex

¶ Melchizar þat my name is kydde
 in hote loue myn hert is hydde
 to þe blosme upon his bedde
 born by bestys bynne 40
 in tarys I am kyng with crowne
 by bankys and brymmys browne
 I haue traauylid by many a towne
 my lordys love to wyne.

* Paragraph sign inserted a line too high.

¶ I seke hym *with* ensens sote 45
 of all prestys he xal be rote
 his bryght blood xal be oure bote
 to brynge vs out of bende
 The childe xal be chosyn a preste
 in all vertuys fflowndyn meste 50
 be-forn his faderys fayr breste
 Ensens he xal up sende.

Tercius Rex

¶ In ypotan And Archage
 I am kynge knowyn in kage
 to seke a childe of Semlant sage 55
 I haue faryn ryght fierre
 Jasper is my name knowyn
 in many countres *pat* are *myn* owyn
 thorwe byttyr blastys *pat* gyn blowyn
 I stryke aftere *pe* sterre. 60

93 ¶ I brynge myrre to my present
 A byttyr lycour verament
 Ffor he xal th[o]lyn¹ byttyr dent
 In a maydonys flesch is clad
 on byttyr tre he xal be bent 65
 Man *and* god omny potent
with byttyr betynge his flesch be rent
 tyl all his blood be bledde.

Her[ode]

¶ Now I regne . . . *pe*² kynge A-rayd ful Rych
 Rollyd in rynggys *and* robys of array 70
 Dukys *with* dentys I dryve in to *pe* dych
 my dedys be ful dowty demyd be day
 I xall marryn *po* men *pat* r . . . n on a myche³
and per-inne sette here sacramentys sottys . . . say⁴

¹ *tholyn* has been in great part erased and the word *suffyr* written over it by the second (Ff. 95, 96) hand.

² Over an illegible word and *pe*, *lyk a* has been written by the later hand.

³ The latter part of this line has been altered in the second hand to (*po*) *heretykys* (*pat*) *beleuen a-mysse*.

⁴ *per-inne* has been changed to *perin*; *here* to *there*; and from *sottys* to the end the line has been altered by erasure and adaptation to: *falsse pey are*

per is no lorde in pis werde¹ þat lokygh me lyche² 75
 Ffor to lame l . . . rys³ of þe lesse lay
 I am jolyere than þe jay
 Stronge thevys to steke
 þat wele oure lawys breke
 on þo wrecchis I wyll be wreke 80
and hont hem vndyr ha[y].

¶ In kyrtyl of cammaka kyng am I cladde
 Cruel *and* curryd in myn crowne knowe
 I sytt in vndyr⁴ sesar in my se . . e⁵ sadde
 Sorwyn to sottyis such seed wyll I sowe 85
 Boys now blaberyn bostynge of a baron bad
 In bedde (?)⁶ is born be bestys suche bost is blowe
 Fo. 93^v I xal prune þat paphawk *and* prevyn hym as a pad⁷
 Scheldys and shaftys sh . . . lh . . . y sowe⁸
 my knyghtys xaln rydyn on rowe⁹ 90
 knave¹⁰ chylderyn ffor to qwelle
 be mahound dyngne duke of helle
 Sowre deth his lyff xall selle
 Such thrett wolde me throw¹¹. 95*

¶ Styward¹² bolde 95*
 walke þou on wolde¹³

I say. The words cannot be deciphered with certainty as the adaptation is confused.

¹ An *l* has been inserted in this word.

² *lyche* has been altered to *lyke i-wysse*.

³ This word, altered by the reviser to *heretykys*, may be lo[ve]rys or le[ve]rys.

⁴ *in* has been altered to *here*, and the *v* of *vndyr* to *o*.

⁵ The later writer has *sette*, the *tt* being written over an erasure.

⁶ This word is uncertain; the reviser has altered it to *bedlem*.

⁷ *prune* altered to *prycke*, and *paphawk* to *paddocke*.

⁸ Two or three words of some thirteen letters indecipherable in this line. The reviser alters *shaftys* to *sperys* and continues: *schatt I ther (sowe)*.

⁹ *xaln* (or *xuln*) altered to *xalle*, and an *a* inserted between *on* and *rowe*.

¹⁰ A *k* between *knave* and *chylderyn* crossed through by original scribe.

¹¹ *thrett* altered to *threttys* and *throw* to *overthrow*.

¹² *Styward* crossed through. Only the last letters *or* of the substituted word remain, the rest having been cut away with the margin.

* From line 95 to line 150 two short lines are printed in one, divided as before.

¹³ *ouer mowlde* substituted by second hand for *on wolde*.

and wisely beholde
 All Aboute
 Iff Any thyng
 shuld greve þe kyng
 bryng me tydyng
 if þer be ony dowte.

100

Senescallus

[¶]¹ Lord kyng in crowne
 I go fro towne
 by bankys browne
 I wyll a-byde
 And with erys lyste
 est and west
 iff any geste
 on grownde gynnyth glyde.

105

110

[H]erodes nup². . .

Tunc ibit senescallus et obuiabit tribus regibus et dicit eis

[¶]¹ Kyngys iij
 vndyr þis tre
 In þis countre
 why wyll 3e abyde
 Herowde is kyng
 of þis wonyng
 On to his dwellyng
 now xul 3e glyde.

115

1^{us} Rex

[¶]¹ Now lede us alle
 to þe kyngys halle
 how it befalle
 we pray to the
 wyttys to wete
 he may us pete
 In flesshe be glete
 godys frute fre.

120

125

¹ These paragraph marks have been cut away with the margin.

² This, which appears to be a stage direction, is faintly written in the later hand in the margin, and has been partly cut away. The second word (or words) is not certainly decipherable—? nuper. . .

Senescallus

[¶]¹ Ffolwith in stownde
 vpon þis grownde
 to þe castel rownde
 I xal ȝow tech
 Where² kynge gynny³ wyde
 vp in þis tyde
 in pompe *and* pryde
 his myght gynnyth reche.

130

[¶]¹ Sere kyng in trone
 here comyth a-none

135

Fo. 94 by strete *and* stone
 kyngys thre
 They bere present
 what thei haue ment
 ne whedyr thay arn bent
 I can not se.

140

Herodes Rex

¶ I xal hem craue
 what they haue
 · If they raue
 or waxyn wood
 I xal hem reve
 here wyttys deve
 here hedys cleve
 And schedyn here blood.

145

150

1^{us} Rex

¶ Heyl be þou kynge in kage ful hye
 Heyl we nyghe þin halle ryght nye
 Knowyst þou ought þat chylde slye
 He is born here a-bowth
 He is born of a mayd ȝynge
 he xal be kynge ouer every kynge
 We go to seke þat louely thyng
 to hym ffayn wolde I lowth.

155

¹ Paragraph marks cut away with the margin.

² The *h* omitted and written small above the line by the scribe.

³ *gynny* altered by reviser to *wonyt*.

ij^{us} Rex

¶ Balaam spak in prophecy
A sterre xulde ful louelye
lythtyn vpon mayd marye

160

comyn of jacobys kynne

þe childe is born *and* lyth here by

Blomyd in a madenys body

A sterre hath strekyn upon þe sky

165

and ledde us fayr be fenne.

iiij^{us} Rex

¶ The sterre hath ledde us out of þe est

to seke a baroñ born best

he xal be kyng of myghtys mest

as *prophecy* gynmeth spelle

170

we be kyngys in wey wery

Syr kyng ffor þi curtesy

telle us to þat childe so louely

in what towñ gynnyth he dwelle.

herodes Rex

¶ 3e thre kyngys rekenyd be rowe

175

ley now downe 3our wurdys lowe

Such a carpyng is vnknewe

on-rekenyd in my regne

I am a kyng of hy3 degre

þer xal non ben above me

180

I haue florens *and* frylthis fre

parkys *and* powndys pleyne.

¶ But goth to fynde þat 3e sech

and yf 3e knowe such a lech

and 3e hym fynde I 3ow be-sech

185

comyth a-3en be me

And I xal be both blyth *and* bowne¹

þat all worchep to hym be done

with reuerens I xal seke hym sone

and honour hym on kne.

190

¶ *and* perfore kyngys I 3ow pray

whan 3e haue don 3our jurnay

¹ do first written for bo and crossed through.

come azen þis same way
 þe trewth to me to telle
 come *and* telle me as 3e spede 195
and I xal qwyte ryght wel 3our mede
 with gold *and* tresour *and* rygh wede
 with furrys rygh *and* wurth pelle.

1^{us} Rex

¶ Kynge haue good day
 I go my way 200¹
 to seche
 lord of myght
 he xal be ryght
 oure leche.

ij^{us} Rex

¶ Kynge fful sterne 205
 be felde *and* ferne
 I goo
 to sekyn a kynge
 he takyth wonynge
 in woo. 210

iij^{us} Rex

¶ If we hym fynde
 oure kynge ful kynde
 be a may
 Ffrom kynge *and* qwen
 we comyn azen 215
 þis day.

*transient.*² Herodes Rex

¶ A Fy Fy on talys þat I haue ben tolde
 here be-forn my cruel kne
 how xulde a barid wax so bolde
 be bestys yf he born be 220
 he is yong *and* I am old
 An hardy kyng of hye degre

Fo. 95³

¹ From line 199 to line 216 three lines are written in one, divided as before.

² This word is in a later hand, but not apparently that of the Ff. 95-6 scribe.

³ Ff. 95 and 96 are interpolated and the writing is different, being the same as that of Fo. 112 and as that in which alterations are made in several plays, notably in the Shepherds and Magi plays and the Resurrection play. Ff. 95, 96, and 112 are not rubricated.

This daye the kynggys xal be¹ kold
 If þey cum ageyne be me
 My goddys I xalt vp-reyse
 A derke devylt with falsnese I saye
 Shall cast a myst in þe kynggys eye
 Be bankys and be² dalys drey
 þat be derk þei xalt cum this weyys.

225

primus [Rex

230

Go we to sek owr lord and our lech
 yon stere wilt us tech þe weyis full sone
 To saue vs from myschyff god I here be-sech
 on to his joyis þat we may rech
 I pray hem of this bone.

α Tunc ibunt reges cum muneribus ad ihesum et primus rex dicit

Heyle be þou kyng Cold clade
 heyft with maydynnys mylk fade
 heyft I cum to þe with gold glade
 As wese wrytyng bere it record
 gold is þe³ rycheste metaft
 And to weryng most ryalt
 gold I gyff þe in this haft
 And know þe for my lorde.

235

240

ij^{us} r[ex

Lorde I knele vpon my kne⁴
 Sote encence I offere to the
 Thow xalte be þe fyrst of hy3 degre⁵
 non so mekest of myght
 In goddys howse as men xalt se
 Thow xalt honour þe trynite
 iij personys in oon gode free
 And aft oo lord of myght.

245

250

γ

Lord I knele downe be thy bede
 In maydyns fleshe þou arte hede
 Thy name xal be⁶ wyde rede
 And kyng ouer aft kynggys

iiij^{us} r[ex

¹ xalbe (one word) in M.S.

² A miswritten letter before be crossed through.

³ Omitted and written above the line.

⁴ Knele first written and crossed through.

⁵ dr first written and crossed through.

⁶ xalbe as above in MS.

Byttyr myre to þe I brynge 255
 ffor bytter dentys on þe þei xaff dyng
 and byttyr deth xaff be þy endyng
 And þerfor I make mornyng¹.

Maria

Kynggys kynde
 ffrome þe fende 260
 godt yow defende
 homwarde 3e wende
 and to your placys 3e lende
 þat 3e xulde tende.

primus rex

Now haue we þe place fownde 265
 To Herode go we this stownde
 with ovr wordys we were bownde
 That we xulde cum a-geyne
 go we a pace and sey ovr spech
 ffor we haue fownde our lord and lech 270
 All þe truth we wyll hem tech
 how þe kyng is borne of a quene.

ij^{us} rex

Myn hede is² hevy as lympe of leede
 But yf I slepe I am a-drede
 My witt xaff fare þe wurse 275
 I wax hevy in lyme and flamke³
 Downe I ley me vpon this banke
 Vnder this bryght sterre i-wys.

iiij^{us} rex

Broþer I must lye þe bye
 I will go neuer ouer þis styte 280
 Tyll I haue a slepe
 The yong kyng and his moþer mary
 Saue vs all⁴ frome euery velany
 Now Cryst vs save and kepe.

Primus rex

Fo. 96 Such hevyneſe haue vs cawght⁵ 285
 I must drynk with yow a drawght

¹ First written *mornynngys* as the rhyme demands. The *ys* contraction has, however, been erased.

² *is* omitted and written above the line.

³ So in MS.

⁴ *all* omitted and written above the line.

⁵ This line, written too far to the left, is crossed out and rewritten.

To slepe a lytyll whyle ¹
 I am hevy heed *and* footte
 I xulde stumbyll at resch *and* root
 And I xuld goo a myle.

290

x ² *Hic dormiunt reges et venit Angelus et dicit eis*

Ange[lus

3e kynggys on this hill
 Werk 3e not after herodys wyll
 for ³ yf 3e do he wyll yow kyll
 þis day or nyght
 My lorde yow sent this tydyng
 to ⁴ Rest yow kynggys in rych clothyng
 And when 3e rysyn *and* goo to your dwellyng
 Tak home þe wey full ryght

295

whether þat 3e be ⁵ wakynd or slepe ⁶
 My lorde god xall yow keppe
 In goode tyme 3e dede down drepe
 To take yowr rest
 herode to þe devyll he tryst.

300

loke ferþer

Fo. 96^v—left blank.

herowdys to þe devyl he tryste
 to marre 3ow in a myrke ⁸ myste
 my lord god is ful of lyste
 to glathe 3ow for his geste.

305

¶ And þerfore kyngys whan 3e ryse
 Wendyth ferth be weys wyse
 þer 3our hall be ⁹ sett in syse
 in dyverse londe

310

¹ *wyll* first written and crossed through.

² This and the similar sign on Fo. 95 are very roughly made.

³ *for* omitted and written in the margin against *yf*.

⁴ *to* omitted and written in the margin against *Rest*.

⁵ *be* omitted and written above the line.

⁶ *slepyne* first written and crossed through.

⁷ With Fo. 97 the original hand is resumed.

⁸ *myrke* altered by reviser to *thycke*.

⁹ Some erasure between *hall* and *be*.

ffadyr¹ of god in all thyng
 hath 3ow grawntyd his swete blyssynge
 he xal 3ow saue ffrom all shendynge
 with his ryght honde.

Tunc surgant reges et dicat

Primus Rex

¶ A bryght sterre ledde us in to bedleem
 A bryghtere thyng I saw in drem
 bryghtere than þe sunne been
 An Aungeſ I saw ryght here
 þe fayre flowre þat here gan falle
 ffrom herowdys kyng he gan vs kalle
 he taught vs hom tyll oure halle
 A wey by a-nother mere.

315

320

2^{us} Rex

¶ I saughe a syght²
 myn hert is lyght
 to wendyn home
 god fful of myght
 hath us dyght
 ffro develys dome.

325

3^{us} Rex

¶ Oure god I blysse
 he sent us i-wys
 his Aungel bryght
 now we wake³
 þe wey to⁴ take
 home full ryght.

330

Fo. 97^v

¶ Symeon Justus

19

I Haue be prest in jherusalem here
 And tawth goddys lawe many A 3ere
 desyrynge in all my mende
 þat þe tyme we⁵ neyhand nere
 In which goddys son xul Apere

5

¹ þe has been added before *ffadyr* by the reviser.

² From line 323 to line 334 three lines are written in one, divided as before.

³ *be* inserted before *wake* by the Ff. 95-6 hand.

⁴ *to* crossed out and *wke* written above the line by the Ff. 95-6 hand.

⁵ So in MS. for *were*.

in erthe to take mankende
Or I deyde þat I myght fynde
my sayvour with myn ey to se
but þat it is so longe be-hynde
it is grett dyscomforte · on to me.

10

¶ Ffor I wax old *and* wante my myght
and be-gynne to fayle my syght
þe more I sorwe þis tyde
save only as I telle þow ryght
god of his grace · hath me hyght
þat blysful byrth to byde
Wherfore now here be-syde
to *sancta sanctorum* · wyl I go
to pray god to be my gyde
to comfort me aftyr my wo
here *Symeon knelyth and seyth*

15

20

¶ A gode god · in trinite
Whow longe xal I abyde the
tyl þat þou þi son þou¹ doth sende
þat I in erth myght hym se
good lord consydyr to me
I drawe fast to An ende
þat or my strenthis fro me wende
gode lorde send dow² þi son
þat I with my ful mende
myght wurcheppe hym if I cou³.

25

30

¶ Bothe with my fete · *and* hondys to
to go to hym *and* handele also
my eyn to se hym in certayn
my tonge for to speke hym to
and all my lemys to werke *and* do

35

In his servyse to be bayn.
Send forth þi son · my lord sovereyn
hastely A-non with-owte teryenge.
Ffor fro þis world · I wolde be ffayn
It is contrary to my levyng.

40

¹ So in MS. Should one þⁿ (þⁿ) be expanded to þan?

² So in MS. ³ *Angelus* scribbled here in the margin.

Angelus¹

¶ Symeon leff þi careful stevene
 Ffor þi prayer is herd in hevene
 to jherusalem ffast now wyne
 And þer xalt se ful evene
 he pat is goddys son ffor to nemene²
 in þe templ³ þer þou dwellyst inne
 The dyrknes of orygynal synne
 he xal make lyght *and* clarefye
and now þe dede xal be-gynne
 whiche hath be spokyn be propheeye.

45

50

Symeon

¶ A. I thanke þe lord of grace
 pat hath grauntyd me tyme *and* space
 to lyve *and* byde thys
and I wyl walk now to þe place
 Where I may se þi sonys face
 which is my joye *and* blys
 I was nevyr lyghtere i-wys
 to walke · nevyr here be-forn
 Ffor a mery tyme now is
 Whan god my lord is born.

55

60

Anna prophetessa

¶ Al heyl symeon what tydyngys with þow
 Why make þe al þis myrth now
 telle me whedyr þe fare.

Symeon

Anne prophetes · *and* þe wylt whov
 So xulde þe · I make A-vow
 and all maner men pat Are

65

Ffor goddys son as I declare
 Is born to bye mankende
 Oure sayvour is come to sesyn oure care
 þerfore haue I grett merth to wende.

Fo. 98v

70

¶ And pat is þe cawse I hast me
 On to þe temple hym to se
 *and*⁴ þerfore lett me not good frende.

¹ Some words in another ink are written against *Angelus*, and have been clipped with the margin: *Cum do . . .*

² So in MS.

³ So in MS.

⁴ A miswritten *and* deleted.

Anna

Now blyssyd be god in trinyte
syn pat tyme is come to be
and with ȝow wyl I wende . 75

To se my savyour ende
and wurcheppe hym Also
with all my wyl and my ful mende
As I am bound - now wyl I do. 80
Et tunc ibunt Ambo ad templum. et prophetissa.

Symeon

¶ In þe temple of god · who vndyrstod
þis day · xal be offeryd *with mylde mood*
which þat is kynge of Alle.
þat xal be skorgyd *and* shedde his blood
And Aftyr dyen on þe rood 85
With-owtyn cawse to calle
Ffor whos passyon þer xal be-falle
Swyçh a sorwe bothe sharpe *and* smerte
þat as a swerd perce it xalle
ȝeue thorwe his moderys herte. 90

Anna prop[hetissa]

¶ ȝa þat xal be as I wel fende¹
Ffor redempcion of All mankende
þat blysse ffor to restore
Whiche hath be lost fro oute of mende
As be oure fadyr of oure owyn kende 95
Adam *and* Eue be-ffore.

Maria

¶ Joseph my husbond · *with-owtyn mys*
ȝe wote þat ffourty days nere is
Sythe my sonys byrth fful ryght
¶ Wherfore we must to þe temple i-wys 100
þer fore to offre oure sone of blys
up to his fadyr in hyght
And I in goddys syght
puryfied ffor to be
in clene sowle with al my myght 105
in presence of þe trinyte²

¹ *fende* has been altered to *fynde* by another hand. .

² Lines 103-6 are written in two long lines divided by black strokes without rubrication.

Joseph

¶ To be purefyed · haue 3e no nede
ne þi son · to be offeryd · so god me spede
ffor fyrst þou art ful clene

Vndefowlyd in thought *and* dede
and a-nothyr þi son with-owtyn drede
is god *and* man to mene

110

Wherefore it nedyd not to bene
but to kepe þe lawe · on moyses wyse

Wherefore we xal take us be-twene *Et ibunt ad templum.* 115
Dowys *and* turtelys ffor sacrefyce.

Symeon

¶ All heyl my kyndely comfortour

Anna prophetissa

All heyl mankyndys creatoure

Symeon

All heyl þou god of myght

Anna prophetissa

All heyl mankyndys sayyour

120

Symeon

All heyl bothe kyng *and* emperour

Anna prophetissa

All heyl As it is ryght

Symeon

All heyl · Also mary bryght

Anna prophetissa

All heyl · Salver of Seknes

Symeon

All heyl lanterne of lyght

125

Anne prophetissa

All heyl þou modyr of mekenes.

Maria

¶ Symeon · I vnderstand *and* se
þat bothyn of my sone *and* me
3e haue knowynge clere

and also in 3our compane

130

my sone desyryth for to be

and per-ffore haue hym here.

Symeon

Fo. 99^v

Welcome prynce with-owte pere

et Accipiet Ihesum.

Welcome goddys owyn sone

Welcome my lord so dere

135

Welcome with me to wone.

Suscepimus deus misericordiam tuam.

¶ Lord god in mageste
 we haue receyvyd þis day of þe
 in myddys of þi temple here
 thy grett mercy As we may se 140
 therfore þi name of grett degre
 be wurchepyd in all manere
 Over all þis werde bothe fer *and* nere
 ȝevyn on to þe vnterest ende
 Ffor now is man out of daungere 145
and rest *and* pes to All man-kende.

Nunc dimittis seruum tuum domine, etcetera. *The psalme songyn every vers and þer qwyȝ Symeon pleyth with þe child and qwhan þe psalme is endyd · he seyth*

¶ Now lete me dye lorde *and* hens pace
 Ffor I þi servaunt in þis place
 haue sen my savyour dere
 Whiche þou hast ordeyned be-forn þe face 150
 Of Al mankynde þis tyme of grace
 opynly to Appere
 þi lyth is shynand^r clere
 to All mankyndys savacion
 mary take ȝour childe now here 155
and kepe wel · þis man is savacion.

Anna prophetissa

00 ¶ Ne I rowth nere to dye Also¹
 Ffor more than fflowre skore ȝere *and* to
 þis tyme hath bede to se
 And sythe þat it is come per to 160
 What goddys wyl is *with* me to do
 ryght evyn² so mot it be.

Joseph

Take here these candelys thre
 Mary · Symeon · And Anne
 And I xal take þe fowrte to me 165
 to offre oure child up thanne.

¹ The words *to All mankyndys* are written as beginning of the next line and crossed through.

² First written *ȝevyn*, the initial *ȝ* being crossed through.

Ffor it is þe fyrst in degre
 þat 3our lytyl childe so 3ynge 200
 presentyth to-day be my shewyng
 to 3our hy3 mageste
 Of his sympyl poverte
 be his devocion and my good wylle
 Vpon 3our Awtere receyve of me 205
 3our sonys offrynge As it is skylle. 1468.¹

Remainder of 100^v—2 $\frac{5}{8}$ inches—left blank.

Tunc respiciens senescallus vadyt ad herodem dicens

¶ Senescallus

L Ord I haue walkyd be dale and hylle
 And wayted as it is 3our wyff
 The kyngys iii. stelyn away full styff
 thorwe bedleem londe

They wyl nevyr so moty the 5
 Comd in þe lond of Galyle
 Ffor to se 3our fay² cete
 ne dedys of 3our honde.

herodes Rex³

¶ I ryde on my rowel ryche in my regne
 Rybbys fful reed with rape xal I rende 20⁴
 popetys and paphawkys I xal puttyn in peyne 10
 with my spere prevyn pychyn and to pende
 The gomys with gold crownys ne gete nevyr ageyn⁵
 to seke þo sottys sondys xal I sende
 Do howlott howtyn hoberd and heynd 15
 Whan here barnys blede vndyr credyl bende
 Sharply I xal hem shende
 The knaue childeryn þat be
 in aff israhel countre
 thei xul haue blody ble 20
 ffor on I calde vnkende.

¶ It is tolde in grw
 his name xulde be jhesu

¹ This date appears to be in the same hand as the text, and it is looped in red as are the names of the speakers.

² So in MS. for *fayr*.

³ Red name loop omitted.

⁴ A 1 has been erased here before the 2. Cf. *Introduction, Numbering of Plays*.

⁵ *gomys* has been altered to *gowys* (or *gollys*), *ne* has been crossed through, and *þei* inserted after *gcte* in this line in darker ink in another hand.

i-fownde
 to haue hym *ȝe* gon 25
 hewe þe flesch *with* þe bon
and gyf hym wownde*
 Now kene knyghtys kythe¹ *ȝoure* craftys²
and kyllyth knaue chylderyn *and* castyth hem in clay
 Shewyth on *ȝour* shulderys scheldys *and* schaftys 30
 Shapyht amonge schel chownys³ ashyrlyng shray⁴
 doth rowncys⁵ rennyn *with* rakyng⁶ raftys
 tyl rybbys be to-rent *with* a reed ray
 lete no barne⁷ beleve on bete baftys
 tyl a beggere blede be bestys baye 35
 Mahound *pat* best may
 I warne *ȝow* my knyghtys
 A barn is born I plyghtys
 Wolde clymbyn⁸ kynge *and* knyhtys⁹
and lett my lordly lay. 40
 ¶ knyghtys wyse
 chosyn¹⁰ ful chyse
 A-ryse a-ryse
and take *ȝoure* tolle
 And every page 45
 of ii · *ȝere* Age
 or evyr *ȝe* swage
 sleyth ilke a fool¹¹.
 ¶ On of hem alle
 was born in stalle 50
 ffolys hym calle

* From line 22 to line 27 three lines are written in one; from line 37 to line 72 two lines are written in one.

¹ Altered by the later hand of Ff. 95-6 to *scharpe*.

² Altered by the later hand to *knyvys*.

³ Altered by the later hand to *schel chowthys*.

⁴ *shar* first written and crossed through by scribe.

⁵ Crossed out and *ȝour speris* written above by the later hand.

⁶ Crossed out and *longe* (?) written above by the later hand.

⁷ Crossed out and *chylld* written above by the later hand.

⁸ *clyuer* . . . first written and crossed through in red ink.

⁹ *ky* before *knytys* crossed through by scribe.

¹⁰ Some miswritten letters (*cof*?) before *chosyn* crossed through in red ink.

¹¹ Or *foal*.

kyng in crowne¹
 With byttyr galle
 he xall down falle
 my myght in halle
 xal nevyr go down.

55

i^{us} miles

¶ I xall sle scharlys
 And qwenys with therlys
 here knaue gerlys
 I xal steke
 Fforth wyl I spede
 to don hem blede
 thow gerlys grede
 we xul be wreke.

60

ij^{us} miles

¶ Ffor swerdys sharpe
 as An harpe
 quenys xul karpe
 and of sorwe syng
 barnys zonge
 they xul be stunge
 thurwe levyr and lunge
 we xal hem styng.

65

70

Angelus

¶ A-wake joseph and take þi wyff
 thy chylde also ryd be-lyff
 ffor kyng herowde with sharpe knyff
 his knyghtys he doth sende
 The fadyr of hevyn hath to þe sent
 In to Egypte þat þou be bent
 Ffor cruel knyghtys þi childe haue ment
 with swerde to sle and shende.

75

80

Joseph

¶ Awake good wyff out of þour slepe
 and of þour childe takyght good kepe
 Why I þour clothis ley on hepe
 and trus hem on þe asse
 kyng herowde þe chylde wyl seloo
 þerfore to Egypte muste we goo

85

¹ Angelus scribbled here in the margin in a later hand.

An Aungel of god seyð me soo
and þer-fore lete us passe.

Fo. 102 *Tunc ibunt milites ad pueros occidendos et dicat prima femina*
ia femina

¶ Longe lullynge haue I lorn
 Alas qwhy was my baron borid 90
 With swappynge swerde now is he shorn
 þe heed ryght fro þe nekke
 Shanke *and* shulderyn is al to torn
 Sorwyn I se be-hyndyn *and* be-forn
 both mydnyth mydday *and* at morn 95
 of my lyff I ne recke.

ija femina

¶ Serteynly I sey þe same
 gon is all my good game
 my lytyll childe lyth all lame
 pat lullyd on my pappys 100
 my Ffourty wekys gronynge
 hath sent me sefne ȝere sorwyng
 mykyl is my mornynge
 and ryght hard arne myn happys.

i^{us} miles

105¹

¶ Lorde in trone
 makyght no mone
 qwenys gyn-grone
 in werdl aboute²
 upon my spere
 a gerle I bere 110
 I dare weill swere
 lett moderys howte.

ij^{us} miles

¶ Lord we han spad
 as ȝe bad
 barnis ben blad 115
and lyne in dych
 Fflesch *and* veyn
 han tholyd peyn

¹ From line 105 to line 128 two lines are written in one.

² The words *go hom wardys* are written here in the margin in the later hand.

and 3e xul reyne
euer more rych.

120

herodes rex

¶ 3e xul haue stedys
to 3our medys
londys and ledys
ffryth and ffe
wele haue 3e wrought
my ffo is sought
to deth is he brought
now come up to me.

125

¶ In sete now am I sett as kynge of myghtys most
All þis werd ffor þer loue to me xul þei lowt
both of hevyn and of erth and of helle¹ cost
Ffor dygne of my dygnyte þei haue of me dowl
per is no lord lyke on lyve to me wurth a toost
nother kyng nor kayser in all þis worlde abought
If any brybour² do bragge or blowe a-3ens my bost
I xal rappe þo rebawdys and rake þem on rought
With my bryght bronde
per xal be neythey³ kayser nere knyge
But þat I xal hem down dyng
lesse þan he at my byddyng
be buxum to myn honde.

130

135

140

¶ Now my jentyll and curteys knyghtys herke to me þis stownde
Good tyme sone me thynkygh at dyner þat we were
Smerlytly perfore sett a tabyll a-non here fful sownde
Couerid with a coryous cloth and with rych wurthy fare
Seruyse ffor þe loveliest lorde þat levyng is on grownde
Beste metys and wurthyest wyne loken þat 3e non spare
pow þat a lytyl pynt xulde coste a Ml. pownde
bryng alweye of þe beste for coste take 3e no care
Anon þat it be done.

150

Senescallus

My lorde þe tabyl is redy dyght
here is watyr now wasch forthryght

¹ hevyn first written and crossed through.

² or bragges first written after brybour and crossed through.

³ So in MS.

now blowe up mynstraß with all þour myght
þe servyse comyth in sone.

herodes rex

¶ Now am I sett at mete
and wurthely servyd at my degre
Com forth knyghtys sytt down *and ete*
and be as mery as þe kan be. 155

i^{us} miles

Lord at þowre byddyngre we take oure sete
with herty wyl obey we the 160
þer is no lorde of myght so grett
thorwe all þis werde in no countre

Fo. 103 In Wurchep to a-byde.

Herodes

(J quire) I was nevyr meryer here be-forið
Sythe þat I was fyrst born 165
than I am now ryght in þis morn
in joy I gynne to glyde.

Mors

¶ Ow I herde a page make preysyng of pride
all prynces he passyth he wenyth of powste
he wenyth to be þe wurthiest of all þis werde wyde 170
kyngre ovyr All kyngys þat page wenyth to be
He sent into bedlem to seke on every syde
Cryst for to qwelle yf þei myght hym se
but of his wykkyd wyl lurdeyn 3itt he lyede
goddys sone doth lyve þer is no lorde but he 175
Ouer all lordys he is kyngre
I am deth goddys masanger
All myghty god hath sent me here
3on lordeyn to Sle with-owtyn dwere
ffor his wykkyd werkynge. 180

¶ I am sent fro god deth is my name
All thyngre þat is on grownd I welde at my wylle
both man *and beste and byrdys wylde and tame*
Whan þat I come them to · with deth I do them kyller
Erbe gres *and tres stronge* · take hem all in same 185
3a þe grete myghty Okys · with my dent I spylle
what man þat I wrastele with he xal ryght sone haue schame
I 3eue hym such a trepett · he xal evyr more ly styll

* Ffor deth kan no sporte
 wher I smyte *per* is no grace 190
 Ffor aftere my strook man hath no space
 to make amendys ffor his trespase
 but god hym graunt comforte

3v ¶ Ow se how prowdeley 3ou kaytyff sytt at mete
 of deth hath he no dowte he wenyth to leve evyr-more 195
 to hym wyl I go *and* 3eve hym such An hete
pat all *pe* lechis of *pe* londe his lyf xul nevyr restore
 A-3ens my dredful dentys it vaylyth nevyr to plete
 or I hym part fro I xal hym make ful pore
 Añ *pe* blood of his body I xal hym owt swete 200
 Ffor now I go to sle hym *with* strokys sad *and* sore
 Bothe hym *and* his knyghtys añ ¶ *pis* tyde¹
 I xal hem make to me but thrañ
with my spere sle hem I xañ. 205
and so cast down his pride

herodes Rex

¶ Now kende knyghtys be mery *and* glad
With añ good diligens shewe now sum myrth
 Ffor be gracyous mahound more myrth never I had
 ne nevyr more joye was inne from tyme of my byrth 210
 Ffor now my fo is ded *and* prenyd as a padde
 aboue me is no kyng · on grownd nere on gerth²
 merthis perfore make 3e *and* be ryght no thyng sadde
 spare nother mete nor drynke *and* spare for no dyrthe
 of wyne nor of brede 215
 Ffor now am I a kyng alone
 So wurthy as I · may *per* be none
 perfore knyghtys be mery echone
 ffor now my ffo is dede.

i^{us} miles

¶ Whan *pe* boys sprawlyd at my sperys hende 220
 by sathanas oure syre it was a goodly syght
 A good game it was *pat* boy for to shende
pat wolde abene oure kyng *and* put 3ow from 3our ryght

* Paragraph mark erased here.

¹ Halliwell prints this line before the line. *Bothe hym etc.* which is its right place in the stanza.

² The *e* written by the scribe over some other letter *r* or *y*.

ij^{ns} miles

Fo. 104

Now trewly my lorde þe kyng we had ben vn-hende¹

and nevyr non of us Able for to be a knyght

225

If þat Any of us to hem had ben a frende

and asavyd Any lyff a-zen þi mekyl myght

Ffrom deth hem to flytt.

herodes Rex

Amonges all þat grett rowthte

he is ded I haue no dowte

230

perfore menstreñ rownd a-bowte

blowe up a mery fytt.

*Hic dum buccinant mors interficiat herodem et duos milites subito
et diabolus recipiat eos.*

Diabolus

¶ All oure all oure þis catel is myn

I xall hem brynge on to my celle

I xal hem teche pley's fyn

235

and showe such myrthe as is in helle

It were more bettyr Amonges swyn

þat evyr more stynkyn þer be to dwelle

ffor in oure logge is so gret peyn

þat non erthely tonge can telle

240

with 3ow I go my way

I xal 3ow bere forth with me

and shewe 3ow sportys of oure gle

of oure myrthis now xal 3e se

and evyr synge welawey.

245

Mors

¶ Off kyng herowde all men beware

þat hath rejoyceyd in pompe and pryde

Ffor all his boste of blysse ful bare

he lyth now ded here on his syde

Ffor whan I come I can not spare

250

Fro me no whyht may hym hyde

now is he ded and cast in care

In helle pytt evyr to A-byde

his lordchep is al lord

¹ Altered by the later hand to *vnhende*.

4^v Now is he as pore as I
wormys mete is his body
his sowle in helle ful peynfully
of develis is al to-tornð.

255¹

¶ All men dwellyng upon þe grownde
Be-ware of me be myn councel
Ffor feynt felachep in me is fownde
I kan no curtesy as I 3ow tel
Ffor be a man nevyr so sownde
of helth in herte nevyr so wel
I come sodeynly *with-in* a stownde
me *with-stande* may no castel
my jurnay wyl I spede.

260

of my comyng no man is ware
Ffor when men make most mery fare
þan sodeynly I cast hem in care
and sle þem evyn in dede.

270

¶ Thow I be nakyd *and* pore of array
and wurmys knawe me al a-bowte
3it loke 3e drede me nyth *and* day
Ffor whan deth comyth 3e stande *in* dowte
Evyn lyke to me as I 3ow say
shuð all 3e be here in pis rowte
Whan I 3ow chalange at my day
I xal 3ow make ryght lowe to lowth
and nakyd for to be
Amonges wormys as I 3ow telle
Vndyr þe erth xul 3e dwelle
and thei xul Etyng both flesch *and* felle
As þei haue don me.

275

280

Remainder of Fo. 104^v—2¼ inches—and Ff. 105–105^v left blank.

¹ From line 255 to line 258 two lines are written in one, divided by black strokes without rubrication.

Fo. 106

Modo de doctoribus disputantibus cum jhesu in templo.¹

¶ Primus doctor

¶ Scripture sacre esse dinoscimur doctos
We to · bere þe belle of all manere clergyse.

ij^{us} doctor

Velud rosa omnium florum flos
lyke on to us was nevyr clerke so wyse.

i^{us} doctor

Loke what scyens þe kan devyse
of redyng wrytyng *and* trewe ortografye
Amonges all ² clerkys we bere þe prysse
of gramer cadens and of prosodye.

5

21

ij^{us} doctor

¶ No clerke Abyl to bere oure book
of versyfyng nor of other scyens
of Swete musyke who so wyll look
seke no ferther but to oure presens
Of dyaletyk we haue þe hy³ excellence
of sophestrye · logyk *and* phylosophye
Ageyn oure argemente³ is no recystence
In metaphesyk ⁴ ne astronomye.

10

15

i^{us} doctor

¶ Of calculacion and negremauncye
Also of Augrym *and* of asmatryk
O ⁵ lynyacion þat longyth to jematrye
of dyetis *and* domys þat longyth to phesyk
In all þis scyens is non us lyke
In catoñ gryscysme nor doctrynal
and ffor endytyng with retoryke ⁶
þe hyst degre is oure be call ⁷.

20

¹ This title is not written in larger form in the MS.

² The *ll* is written over some other letter, and some letter (?i) is written small above the *a*.

³ *argeru* first written and crossed through.

⁴ An erasure in the word indicates some difficulty with 'trewe ortografye'.

⁵ So in MS. for *Of*.

⁶ *retr* first written; some letter written above between *t* and *r* and then the whole crossed through.

⁷ *be call* crossed out and *over all* written above by another hand, possibly the Ff. 95-6 scribe.

ij^{us} doctor

25

¶ In grett canoñ *and* in Cevyle lawe
Also in scyens of polycye
Is non to us warthe An hawe
of all cunnyng we bere þe maystrye
Therefore in pis temple we sytt on hye
and of most wurcheþ kepe þe souereynte
þer is on erthe no man so wurthye
þe hy3 stat to holdyn as we tweyn be.

30

Jhesus

¶ Omnis sciencia a domino deo est
Al wytt *and* wysdam of god it is lent¹
Of all 3our lernynge with-inne 3our brest
thank hyghly þat lord þat hath 3ow sent
thorwe bost *and* pryde 3our soulys may be shent
Of wytt *and* wysdome 3e haue not so mech
but god may make at hese entente
of all 3our connyng many man 3ow lech.

35

40

i^{us} doctor

¶ Goo hom lytyl babe *and* sytt on þi moderys lappe
and put a mokador² a-forn þi brest
and pray þi modyr to fede þe with þe pappe
of þe for to lerne we desyre not to lest³.

ij^{us} doctor

45

Go to þi dyner for þat be-hovyth the best
whan þou art a-threste þan take þe A sowke
Aftyr go to cradyl þer-in to take þi rest
Ffor þat canst þou do bettyr þan for to loke on book.

Jhesus

¶ Stondynge þat 3e be so wytty *and* wyse
Can 3e owth tellyn how pis werde was wrought
how longe xal it laste can 3e devyse
with all þe cunnyng þat 3e han sought.

50

i^{us} doctor

Nay all erthely clerkys þat telle can nought
it passyth oure wytt þat for to contryve

¹ *sent* first written and crossed through.

² The *o* in *or* is written over some other letter.

³ *lyest* first written and crossed through.

Fo. 107 It is not possyble A-bought to be brought 55
þe worldys endyng no man kan dyscryve ¹.

Jhesus

¶ How it was wrought *and* how longe it xal endure
þat I telle ² be good delyberacion
not only þer-of but of every creature
How it is wrought I knowe þe plasmacion.

60

ij^{us} doctor

Of þi wurdys I haue skorne *and* deryson ³
how schulde a chylde þat nevyr lettyr dude ⁴ lere
Com to þe wytt of so hyȝ cognysion
Of þo grete wurkys þat so wundryfull ⁵ were.

Jhesus

65

¶ All thyng is brought to informacion
be thre personys · oo · god in trynite
and on of þo thre hath take in-carnacion
bothe flesch *and* blood of a mayd ffre
And be þat myght of þo personys thre
hevyn *and* erth *and* all thyng is wrought
and as it plesyth þat hyȝ mageste
all thyng xal leste *and* lenger nowght.

70

i^{us} doctor

¶ I grawnt weyl all thyng þat god dyde make
and with-owtyn hym no thyng may be
But o thyng þou seydst *and* þat I for-sake
þat oo god alone was personys thre
Ryght on-possyble þat is to me
that on is thre I kan not thynke
If þou canst preve it a-non lett se
Ffor in oure hertys it may nevyr synke.

75

80

Jhesus

Fo. 107^v ¶ In þe sunne · consydyr ȝe thyngys thre
The splendure þe hete *and* þe lyght
as þo thre partys but oo sunne be
Ryght so thre personys be oo god of myght.

¹ The *s* in the word has a double stroke and might be read as *ss*.

² The word *can* has been written above the word *telle* by another hand. The tailed *n* (ȝ) of this *can* is found again in a later correction on Fo. 135. It is not found in Ff. 95, 96, or 112.

³ So in MS. for *soñ* (= *sion*).

⁴ *dude* has been changed to *dyde* in darker ink and another hand.

⁵ The *u* of *full* written by the scribe over the beginning of an *o*.

ij^{us} doctor

85

In very feyth þis reson is ryght
but ȝitt fayr babe oo thyng we pray ȝow
what do all þo thre personys hyght
Vs to enforme · ȝe sey tō me now.

Jhesus

90

¶ The fyrst is calde þe fadyr of myght
þe secunde þe sone of wysdam *and* wytt
þe holy gost þe iij^{de}. of grace he is hyght
and in oo substauns all these iij. be knyht.

i^{us} doctor

95

A-mother questyon ¹ I Aske ȝow ȝitt
ȝe seyð on of þese iij. toke flesch *and* blood
and sche a clene mayde I kan not be-leue it
clene mayde *and* modyr nevyr ȝit in oo persone stood.

Jhesus

100

¶ Lyke as þe sunne doth perysch ² þe glas
þe glas not hurte of his nature
ryght so þe godhed entryd has
þe virgynes wombe *and* sche mayd pure
That maydonys childe xal do grett cure
convicte þe devyl in þe opyn felde
and with his bolde ³ berst fecch hom his creature
mankende to saue his brest xal be þe shelde.

ij^{us} doctor

105

¶ This childys doctryne doth passe oure wytt
Sum Aungel of hevyn I trowe þat he be
But blyssyd babe of oo dowte ȝitt
We pray ȝow enforme us for charyte
Which toke flesch of þe personys thre
Ageyn þe fende to holde such batayle.

110

Jhesus

The secunde persone for sothe is he
xal fray þe fende with-owte fayle.

i^{us} doctor

¶ Why rather he than Any of þat other ⁴
The fyrst or þe thyrd why come they nowth.

¹ ȝitt first written after *questyon* and crossed through.

² *perysch* crossed through and *pers* written above in another hand not certainly identifiable with that of Ff. 95, 96.

³ *bolde* similarly replaced by *bluddy*.

⁴ *other* first written and corrected by scribe.

Jhesus

this is þe cawse why sertys *and* non other
 Ageyn þe secunde þe trespas was wrought
 Whan þe serpent adam to synne browth
 He temptyd hym nowght be þe faderys myght
 Of þe gostys goodnes spak he ryght nowght
 but in connynge he temptyd hym ryght. 115

¶ Myght is þe faderys owyn proprete
 to þe gost apperyd is goodnes
 in none of these tweyn temptyd he
 mankende to synne whan he dede dresse
 To þe sone connynge doth longe expres 125
 ther with þe serpent dyd Adam A-say
 Ete of þis Appyl he seyð no lesse
and þou xalt haue connynge as god verray.

¶ þus þe secunde person Attribyte
 Was only towchyd be temptacion 130
 Wherefore hym self wyl hold þe sewte
 And kepe his proprete fro maculacion.

¶ This is An hevynty declaracion
 oure naturafl wytt it doth excede
 so zonge a childe of such informacion 135
 in al þis werld neuyr er non zede.

ij^{us} doctor

¶ We be not worthy to kepe þis sete
 Whyfl þat oure mayster is in presens
 þe maystry of us þis childe doth gete
 We must hym wurchep with hyz reverens 140
 Come forth swete babe of grett excellens
 þe whysest clerke þat evyr zett was born¹
 to zow we zeve þe hyz resydens
 Vs more to teche as ze haue done be-forn.

i^{us} doctor

*hic adducunt ihesum inter ipsos et in scanno altiori ipsum sedere
 faciunt ipsis in inferioribus scannis sedentibus et ait ij^{us} doctor*

2^{us} doctor

¶ So zonge A chylde suche clergye to reche 145
and so sadly to sey it we woundyr sore

¹ *bar* miswritten before *born* and crossed through.

Who was þowre mayster who dede þow teche
of what man had þe þis wurthy lore.

Jhesus

My wytt *and* my lernynge is no þonge store
or þis worde was wrought all þinge dede I knowe 150
Ffyrst or þe wore borne þerys many score
thorwe þe myght of my fadyr my wytt in me dede flowe¹.

i^{ns} doctor

¶ Or þat we weryn born nay þat may nat be
þe þongest of us tweyn is iij. score þere of Age
and þi-selfe art but a chylde al men may wel se 155
late camst out of cradyl as it semyth be þi vesage.

Jhesus

I am of dobyl byrth *and* of dobyl lenage
Ffyrst be my fadyr I am *with*-out gynnyng
09 And lyke as he is hendeles in his hyȝ stage
So xal I also neuyr mor haue endynge. 160

¶ Ffor be my ffadyr kynge celestyall
With-out begynnyng I am endles
but be my modyr þat is carnaill
I am but xij þere of age þat is expres
My body of þoughȝ² doth shewe wyttnes 165
Which of my modyr here I dude take
but myn hyȝ godhede þis is no lesse
all thyng in þis world for sothe dude I make.

ij^{us} doctor

¶ Be þour ffadyr þat endles is
Who is þour modyr telle us we pray. 170

Jhesus

Be my fadyr þe hyȝ kynge of blys
A modyrles chylde I am veray.

i^{us} doctor

Who was þour ffadyr to us than say
be þour modyr A woman þat was.

Jhesus

I am fadyrles as for þat may 175
of fleschly luste she dude nevyr trespas

¹ The words *dede flowe* are written above the line by the scribe, some miswritten words (*dede flawe*?) being crossed through.

² The *h* appears to have been written over some other letter.

ij^{us} doctor

¶ Telle us I pray 3ow what is 3our name
what hyght 3oure modyr telle us Also.

Jhesu

Jhesu of Nazareth I am þe same
born of a clene mayd prophetys seyð so
Ysaye seyð þus · Ecce virgo
A mayd xal conceyve in clenness a chylde
3itt ageyn nature *and* alkende loo
ffrom all wem of synne pure *and* vndefylde.

180

Fo. 109^v ¶ Mary þe chylde of Joachym And anne
ys þat clene mayd *and* here childe am I
þe frute of here wombe xal saue euery manne¹
Ffrom þe grett dowte of þe ffyndys tormentry.

185

All þe clerkys of þis worlde trewly
can not brynge this to declaracion
lesse þan þei haue of god Almyghty
Sum influens of informacion

ij^{us} doctor

190

ij^{us} doctor

¶ No jentyl jhesu we 3ow pray
Whyl þat we stodye a whyle to dwelle
In cas mo dowyts þat we fynde may
þe trewth of hem 3e may us telle.

195

Jhesu

Goo take 3our stodye *and* avyse 3ow well
And all 3our leysere I xal a-byde
If Any dowyts to me 3e mett
þe trewth þerof I xall vn-hyde.

200

Maria

¶ Alas Alas myn hert is wo
My blyssyd babe a-wey is went
I wott nevyr whedyr þat he is go
Alas for sorwe myn hert is rent
Jentyl husbond haue² hym sent
Out on herrande to Any place

205

¹ MS. mane (with circumflex and dot over a). The a and the n are run together and the e appears an after thought.

² *yow* is written above the line after *haue*, probably by the later hand of Ff. 95, 96.

but yf 3e knowe were her¹ ys bent
myn hert for woo A-sondyr wyl race.

Joseph

¶ On my massage I hym not sent
forsothe good² wyff in no degre
how longe is it þat he hens went
What tyme dude 3e 3our childe last se.

210

Maria

Trewly gode spowse not þese days thre
þefore myn herte is cast in care
hym for to seke wher so he be
in hast good husbonde lete us forth fare.

215

Joseph

¶ Than to hjerusalem³ lete us streyte wende
Ffor kynred gladly to-gedyr wole gon
I hope he þer⁴ with sum good ffrende
þer he hath cosynys ryght many on.

220

Maria

I am aferde þat he hath fon
Ffor his grett wyttys and werkys good
lyke hym of wytt ffor-soth is noñ
Euery childe with hym is wroth and wood.

¶ Also my babe my blys my blood
Whedyr art þou þus gon fro me
my sowle my swetyng my frute myn ffood
Send me ssum wurd where þat þou be
Telle me good serys for charyte
Jhesu my childe þat babe of blysse
Amonge þis companye dude 3e hym se
Ffor godys hy⁵ loue telle where he is.

225

230

i^{us} doctor

¶ Of oo qwestyon I am be-thought
All of 3our modyr þat blyssyd may
In what governauns is she brought
How is sche rewlyd be nyght and day.

235

¹ So in MS. for *he*.

² *god* first written and crossed through.

³ The *j* written over an *e*.

⁴ *is* is written above the line before *þer* in another ink.

⁵ This word is crossed out in different ink.

Jhesu

An old man joseph · as I ȝow say
 here weddyd be meracle on to his Wyff
 Here for to fede *and* kepe Alway
and bothyn in clennesses be maydonys Olyff.

240

ij^{us} doctor

Fo. 110^v ¶ What nede was it here to be wedde
 [marked
 110] On to A man of so grett Age
 lesse þan þei myght bothe ago to bedde
and kept þe lawe of maryage.

Jhesus

To blynde þe devyl of his knowlache
and my byrth from hym to hyde
 þat holy wedlok was grett stopage
 þe devyl in dowte to do A-byde.

245

¶ Also whan sche xulde to egypte gon ¹
and fle from herowde for dowte of me
 be-cawse she xulde nat go Alon
 Joseph was ordeyned here make to be
 my ffadyr of his hyȝ mageste
 here for to comferte in þe way
 these be þe cawsys as ȝe may se
 why joseph weddyd þat holy may.

250

255

Maria

¶ A dere childe dere chylde why hast þou þus done
 Ffor þe we haue had grett sorwe *and* care
 thy ffadyr *and* I thre days haue gone
 Wyde þe to seke of blysse ² ful bare.

260

Jhesus

Why haue ȝe sought me *with* evy ³ fare
 Wete ȝe not wele I muste been ⁴

¹ The words *Jhesus adhuc* first written in the margin against this line with red loop as the name of speaker, and the line separating one speech from another drawn above this stanza; words and line cancelled in red ink.

² Crossed out and *comfort* roughly written above by a (? that of Ff. 95, 96) later hand.

³ Altered to *hery* by the later hand of Ff. 95, 96.

⁴ Or *ben*. Two *es* seem to be run together. A final *e* is marked with a dot for deletion.

A-monge hem þat is my faderys ware
his gostly catel for to ovyrsenð.

Maria

¶ 3our ffaderys wyl must nedys be wrought
It is most wurthy þat it so be
3itt on 3our modyr haue 3e sum thought
And be nevyr more so longe fro me
As to my thynkyng these days thre
þat 3e Absente haue ben A-way
be more lengere in þer degre
þan All þe space of xij 3ere day.

265

270

Jhesus

¶ Now ffor to plesse my modyr mylde
I xal 3ow folwe with obedyence
I am 3our sone and subjecte childe
and Owe to do 3ow hy3 reverence
home with 3ow I wyl go hens
Of 3ow clerkys my leve I take
Euery childe xulde with good dyligens
his modyr to plesse his owyn wyl forsake¹.

275

280

i^{us} doctor

¶ O blyssyd jhesu with 3ow we wende
of 3ow to haue more informacion
Fful blyssyd is 3our modyr hende
of whom 3e toke 3our incarnation
we pray 3ow jhesu of consolacion
At oure most nede of 3ow to haue
all þat hath herd þis consummacion
of þis pagent 3our grace þem saue.

285

Amen.

[Remainder of Fo. 111—2½ inches—and Fo. 111^v—except for title of next play added by reviser and a scribbled name, He. Kinge the yownger,—left blank.]

¹ to added above the line between *wyl* and *forsake* in darker ink.

Hic Incipyt Johannes Baptysta.

Fo. 111^vJohannes²Fo. 112¹

Ecce vox clamantes in deserto
 I am þe voys of wyldirnese
 þat her spekyth *and* prechych yow to
 loke 3e for-sake aȝ wrecchidnesse
 fforsake aȝ synne þat werkyth woo
 And turne to³ vertu and holynese
 Beth clene of levyng in *your* sowle also
 Thaȝ xalȝ 3e be savyd̃ from peynfulnese
 Of fyere brynnynȝ in heȝȝ
 If þat 3e for-sak synne
 hevyȝ blysse xalȝ 3e wyne
 Drede 3e not þe devyll̃ys gynne
 with Angell̃ys xalȝ yow dwell̃.

5

10

Penitenciam nunc agite
 Appropinquabit regnum celorum
 ffor *your* trespas penaunce do 3e
and 3e xalȝ wyȝ hevyȝ dei deorum
 In hevyn blyse ye xalȝ wyn to be
 Among þe blyssyd̃ company omnium supernorum
 þer as is aȝ merth joye *and* glee
 Inter agmina angelorum
 In blyse to a-byde
 Baptyme I councell̃ yow⁴ for to take
 And do penaunce for *your* synnys sake
and for *your* offens amendys 3e make
your synnys for to hyde.

15

20

25

I gyff baptym̃ in water puere
 þat is callyd̃ flomjordoȝ
 My baptym̃ is but sygnifyure

¹ This folio is an interpolated leaf of different paper, the wire lines of which correspond with those of Ff. 95 and 96. The handwriting is that found on Ff. 95 and 96. There is no rubrication.

² This name stands at the top of the page.

³ *to* omitted and written over the line.

⁴ *take* first written before *for* and crossed through.

2^v Of his bapty^m pat his lyke hath non 30
 He is a lord of gret valour
 I am not worthy to¹ oⁿ-boky^l his schoⁿ
 ffor he xall baptyze as² seyth scryptour
 pat comyth of hem all euery-chone
 In þe holy goost 35
 he may dampne and he may save
 all goodnese of hem we haue
 þer may no³ man his werkys deprave
 ffor he is lord of myghtys most.

*hic accedit Jhesus ad Johannem quem intuens Johannes dicat .
 digito demonstrans Jhesum*

Ecce Agnus dei qui tollit peccata mundi 40
 Be-holde þe lombe of god is this
 pat comyth now here be-forne
 þe wich xall wasch þe worldys mys
 and saue all pat that was for-lorne
 This same lombe for soth it is
 pat of a mayd⁴ full clene was borne 45
 Shamfull deth þis lambe⁴ i-wys
 xall suffer for us and be all to-torne
 And rent oⁿ a roode
 he xall suffer for mannys sake
 lytyll rest and⁵ moch gret sorow and⁵ wrake 50
 hys bake xall be bowndyn to a stake
 And betyⁿ owt all his bloode.

Jhesus

13 6 ¶ Johan Baptyste myn owyn good ffrende
 pat ffeythfully doth prech my wylle
 I the thanke with all my mende 55
 Ffor þat good servyse þou dost me tylle
 thy desyre is synne to shende
 All synful lyff⁷ þou woldyst spylle.
 thyn entente hath a good hende

¹ v first written before oⁿ and crossed through.

² scripture first written before seyth and crossed through.

³ no omitted and written above the line.

⁴ The b is written over some other letter.

⁵ The words from and to and are written over an erasure.

⁶ The original hand of the MS. begins again here. ⁷ MS. synfullyff.

þe lawe of god þou dost fful-fylle 60
 þis tyde
 Baptym to take I come to the
and conferme þat sacrement þat newe xal be
 In flomjordon þou baptyze me
 In water þat is wyde. 65

Johannes

¶ My lorde god þis be-hovyth me nought
 with myn hondys to baptyze the
 I xulde rather of the haue sought
 holy baptym þan þou of me.

Jhesus

Suffyr now Johan my wyl were wrought 70
 all ryght-ffulnes¹ þus ffulfylt we
 me to baptyze take þou no dowth
 þe vertu of mekenes here tawth xal be
 Euery man to lere
 And take ensawmple here by me 75
 How mekely þat I come to þe
 Baptym confermyd now xal be
 me to baptyze take þou no dwere².

Johannes

¶ All men may take exaunple³ lo 80
 of lowly mekenes evyn ryght here
 be oure lorde god þat comyth me to
 þese pore servaunt *and* his su . . tere⁴
 Euery man⁵ lere to worke ryght so
 Bothe Kynge *and* Caysere *and* gret Emperer⁶
 be meke *and* lowe þe pore man to 85
 And put out pryde in all manere
 God doth here þe same
 To þi byddyng my lord so dere
 I me obey with gladsum chere
 And baptyze the with watyr clere 90
 Euer halwyd be þi name.

¹ *ffl* first written instead of *fful* and crossed through.

² *dwere* crossed through and *ferre* written after it by the later hand.

³ So in MS. ⁴ Some letter, possibly a *w*, has been erased between *u* and *t*.

⁵ *man* omitted and written above the line.

⁶ The contraction mark might be expanded *Emperer*—the same being used for (r) *e* and *er*—but the rhyme demands *Emperer*.

Spiritus sanctus hic descendat super ipsum et deus ¶ pater celestis dicet in celo.

¶ This is my welbelovyd chylde
 Ouer whom my spryte doth ouer sprede
 Clene *and* pure And vndefyld
 of body of sowle ffor thought for¹ dede 95
 That he is buxhum meke *and* mylde
 I am wel plesyd *with*-owtyn drede
 Wysly to wysse 3ow ffrom weys wyld
 to lysten his lore all men I rede
 And 3oure erys to herke 100
 Take good hede what he doth preche
 and ffolwyth þe lawys þat he doth teche
 Ffor he xal be 3our Alther-is leche
 to saue 3ow from deuelys derke.

Johannes bap[tista

¶ Here I se *with* opyn syght 105
 The sone of God þat þou erte²
 the hooly goost ouer the doth lyght
 þi faderys voys I here fful smerte
 The childe of god as I þe plyght
 14 þat þou be whilys I am qwerte 110
 I xall wyttnes to every whyght
 and teche it trewly *with* all myn hert
 To sese it were grett synne
 Ffor goddys sone I wurchypp the
 Ffrom hevyn þin hy3 mageste 115
 thu comyst hedyr ffrom dygnite
 mannys sowle to wyne.

Jhesus

¶ Johan Baptyste þou be wyttnes
 the trewth loke þat þou nat hyde
 Ffor now I passe forth in to wyldernes 120
 the holy gost xal be my gyde.

hic ihesus transit in desertum dicens et cetera.

In whylsum place of desertnes

¹ *of* first written and crossed through; and *for* written above the line.

² *arte* first written and corrected by scribe to *erte*.

xl^{ti} days a terme¹ ful wyde
 and ffourty nyghtys both more and lesse
 With-owtyn bodyly ffode per to a-byde
 Ffor man pus do I swynke
 In to deserte I² passe my way
 ffor mannys sake as I ȝow say
 xl^{ti} nyghtys and xl^{ti} day
 I xal nowther ete nor drynke.

125

130

Johan baptyst

¶ In place where I passe · wyttnes I bere
 the trewth xal I telle where-so-evyr I go
 pat cryst þe sone of god is be-come oure fere
 clad in oure clothyng to sofer for us wo
 I baptyzid with myn owyn handys cryst jhesu ryght here
 and now he is to wyldyrnes penaawns per to do
 In-formyng so all us pat lord pat hath no pere
 to do for oure trespasce penawnce here also
 Of penawnce do I preche
 In wyttnes ryght be this
 pat what man for his mys
 doth penaawns here i-wys
 his sowle he doth wel leche.

135

140

Fo. 114^v

¶ All men on ground pat be ȝitt on lyue
 Ffor ȝour grett offens loke ȝe be repentaunt
 Of all ȝour venym synne I rede pat ȝe ȝow shryve
 Ffor god is ful redy mercy for to graunt
 Be contryte³ for ȝour trespas and penauns do be-lyve
 Reconsyle ȝour-self and be to god plesaunt
 With contryscion schryffte and penauns þe devyl may ȝe dryve
 Ffor fro ȝour Ffelachep he xal not be erraunt
 ȝow for to meve
 To penauns⁴ and synne forsake
 Shryfte of mowth loke pat ȝe make

145

150

¹ The MS. has been rubbed here, and this word has been written in darker ink over the original word, which may, however, have been the same. The rubbing and subsequent touching up extends down seven lines, but in no other case is the original letter or word unclear.

² Inked over by the later hand.

³ *conty* first written for *contry[te]* and crossed through.

⁴ *per* first written for *pen[auns]* and crossed through.

And þan þe fende¹ in helle so blake
he xal ȝow nevyr more greve. 155

¶ A tre þat is bareyn *and* wyl bere no frute
þe ownere wyl hewe it downd *and* cast it on þe fyre
Ryght so it be man þat folwyth þe fowle sute
of þe devyl of helle *and* werkyth his desyre 160
God wyl be yengyd on man þat is both *dum and* mute
þat wyl nevyr be shrevyn but evyr more doth delyre
Clothe the in clennes *with* vertu be indute
And god *with* his grace he wyl þe sone inspyre
to Amendynge of þi mys 165
Schryfte of mowthe may best þe saue
Penauns for synne what man wyl haue
whan þat his body is leyd in grave
His sowle xal² go to blys.

¶ Corne þat is good man kepe it ful clene 170
Chaff þat is sympyl is sett wul nere at nought
So good men of levyng to god chosyn bene
Whan synful men be lyke chaff *and* to helle xul be brought
Good penauns ȝow to preche ful hertyly do I mene
Shryfft *and* satysfaccion evyr more to haue in thought 175
What man in good penauns *and* schryfte of mowth be sene
of god he is welbelovyd þat all þis worlde hath wrought
and all þinge of nowth dede make
Now haue I tawght ȝow good penauns
god graunt ȝow grace at his pleȝauns 180
to haue of synne delyverauns
Ffor now my leve I take.

Sathan

16

¶ Now belyard *and* belzabub ȝe derwurthy devei of helle
And wysest of councel amonges all þe rowte
herke now what I sey a tale I xall ȝow telle
þat trobelyth sore my stomak þer of I haue grett dowte.

23

¹ *felle* first written and corrected to *fende*.

² *xal* and *go*, and *good* in the line below, are obscured by a stain on the MS.

Belyatt

Syr sathanas oure souereyn syre *with þe wol we dwelle* 5
 Añ redy at þi byddyng to þe do we lowte
 If þou haue Any nede of oure wyse counselle
 telle us now þi qwestyon Añ out *and* oute
 sey al þi dowte be-den[e].

Belsabub

3a sere telle us þi dowte by *and* by 10
and we xul telle þe so sekyrly
 þat þou xalt knowe verryly
 What þi dowte doth mene.

Sathan

¶ The dowte þat I haue it is of cryst i-wys
 born he was in bedleeñ as it is seyð 15
 And many a man wenyth þat goddys sone he is
 born of a woman *and* she a elene mayð
 And añ þat evyr he prechyth it is of hevyn blys
 he wyl lese oure lawe I am ryght sore afrayð
 Ffayn wold I knowe who were ffadyr his 20
 Ffor of þis grett dowte I am sore dysmayð
 in dede
 If þat he be goddys childe
and born of a mayð mylde
 than be we rygh¹ sore begylde 25
and short xal ben oure² spede.

¶ Therfore serys sum what þat 3e shewe
 In þis grett dowth what is best to do
 If he be goddys sone he wyl brede a shrewe
and werke us mech wrake both wrech *and* woo 30
 Sorwe *and* care he wyl sone strewe
 Fo. 116v Añ oure gode days þan xulde sone be goo
and añ oure lore *and* añ oure lawe he wyl down hewe
and þan be we añ lorñ if þat it be soo
 he wyñ don us añ tene 35
 he wyñ be lorde ouer hevyn *and* helle
and ffeche away añ oure catelle
 þerfore shewe now sum good counselle
 What comfort may best bene.

¹ So in MS.² Some word before *oure* crossed through.

- ¶ The best wytt þat I kan say
 hym to tempte forsoth it is
 with sotyl whylys if þat þou may
 A-say to make hym to don A-mys
 If þat he synne þis is no nay
 he may nat be kynge of blys
 hym to tempte go walke þi way
 Efor best counsell I trowe be this
 Go forth now *and* assay.
- Belyaſt
40
- The best wytt I hold it be
 hym to tempte in synnys thre
 the whiche mankende is frelte
 doth ffallē sonest Alway.
- Belsabuſ
50
- ¶ So Afftyr þour wytt nōw wyſſ I werke
 I wyſſ no lengere here a-byde
 be he nevyr so wyse a clerke
 I xal apposyn hym *with-inne* A tyde.
- Sathan
55
- now louely lucyfer in helle so derke
 Kynge *and* lorde of synne *and* pryde
with sum myst his wyttys to merke
 He send þe grace to be þi gyde
and evyr more be þi spede.
- Belsabuſ
60
- 17 Aſſ þe deuelys þat ben in helle
 shul pray to Mahound as I þe telle
 þat þou mayst spede þis journey well
and comferte the in þis dede¹.
- Belyaſt
65
- ¶ xlti days *and* xlti nyght
 now haue I fastyd for mannys sake
 A more grett hungyr had neuyr no wyght
 than I myself be-gynne to take
 Efor hungyr in peyn stronge am I pyght
and bred haue I non *myn* hungyr for to slake
 A lytel of a loof relese *myn* hungyr myght
 but mursele haue I non my comferte for to make
- Jhesus
70

¹ *caas* first written and crossed through.

This suffyr I man for the
 Ffor þi glotenye *and* metys wrong
 I suffyr for þe þis hungyr stronge
 I am afferde it wyl be longe
 Or þou do þus for me.

75

Sathan

¶ The sone of god if þat þou be
 be þe grett myght of þi godhede
 turne these flyntys Anon lett se
 ffrom Arde stonys to tendyr brede
 more bettyr it is as I telle the
 wysely to werke aftyr my reed
and shewe þi myght of grett majeste
 than thorwe grett hungyr ffor to be dede
 these stonys now bred þou make
 goddys sone if þat þou be
 make these stonys bred lett se
 þan mayste þou ete ryght good plente
 thyn hungyr for to slake.

80

85

90

Jhesus

Fo. 117^v ¶ Nott only be bred mannys lyff 3itt stood
 but in þe wurde of god as I þe say
 to mannys sowle is neuyr mete so good
 As is þe wurd of god þat *prechid* is Alway
 bred materyal doth norch blood
 but to mannys sowle þis is no nay
 neuyr more may be a betyr food
 þan þe wurd of god þat lestyth ay
 * to here goddys wurde *perfore* man loue
 Thi body doth loue materal brede
 With-oute þe wurde of god þi soule is but dede
 to loue *prechyng*e *perfore* I rede
 If þou wylt duellyn in blysse a-bove.

95

100

Sathan

¶ Ffor no grett hungyr þat I kan se
 In glotony þou wylt not synne
 now to þe temple com forth *with* me
and þer xal I shewe þe a praty gynne
 Vp to þis pyynacle now go we

105

* Paragraph mark erased here.

I xal þe sett on þe hyzest pynne
ther I preue what þat þou bē
Or þat we tweyn part a-twynne
I xal knowe what myght þou haue.

110

hic ascendit deus pinnaculum templi dum diabolus dicit quod sequitur.

Whan þou art sett upon þe pynacle
þou xalt þer pleyne a qweynt steracle
Or ellys shewe a grett meracle
thy-sself¹ ffrom hurte þou saue.

115

hic satanas ponit ihesum super pinnaculum dicens

¶ Now If þou be goddys ssone of myght
18 Ryght down to þe erth anon þou ffallē
And saue þi-sylf in every plyght
Ffrom harm *and* hurte *and* Scappys alle
Ffor it is wretyn² *with* aungelys bryght
þat ben in hevyn þi faderys halle
the to kepe both day *and* nyght
xul be ful redy as þi thralle³
hurt þat þou non haue
þat þou stomele not a-geyn þe stoñ
and hurt þi fote as þou dost gon
Aungeñ be redy aff everychon
in weys þe to saue.

120

125

130

Jhesus

¶ It is wretyn in holy book
þi lorde god þou xalt not tempte
aff thyngē must obeie to goddys look
out of his myght is⁴ non exempt
Out of þi cursydnēs *and* cruel crook
by godys grace man xal be redempt
whan þou to helle þi brennyngē brook
to endles peyne xal evyr be dempt

135

¹ A dot by the side of the first s may be intended to indicate deletion, but cf. *ssone* beneath.

² The final n is in darker ink and may have been added later, but there is the usual space between it and the next word.

³ MS. *tharalle*, with deleting dot beneath first a.

⁴ Some word (? *in*) first written.

ther in Alwey to a-byde
 Thi lorde god *pou* tempt no more 140
 It is nott syttenge to *þi* lore
 I bydde *þe* sese a-non *þerfore*
 And tempte god in no tyde.

Sathan

¶ Ow in gloteny nor in veynglory it doth ryght nott a-vayl
 Cryst for to tempt it *profyteth* me ryght nought 145
 I must now be-gynne to haue a newe travayl¹
 In covetyse to tempt hym it comyth now in my thought
 Fo. 118^v Ffor If I went þus A-way *and* shrynkyl as a snayle
 lorn were *þe* labore all þat I haue wrought
þerfore in covetyse oure syre I xal a-sayle 150
 And assay into þat synne yf he may be brought
 anon forth ryght
 Syr 3itt onys I pray to the
 to þis hy3 hyl com forth with me
 I xal *þe* shewe many a cete 155
 And many a wurthy syght.

Tunc ihesus transit cum diabolo super montem et diabolus dicit

¶ In to *þe* northe loke fforth evyn pleynd
 the towre of babolony *þer* mayst *pou* se
 the cete of Jerusalem stondyth *þer* ageyn
and evyn ffast *þer* by stondyth Galyle 160
 Nazareth naverne *and* *þe* kyngdom of Spaynd
 zabulon *and* neptalym þat is a rych countre
 bothe zebee *and* salmana *pou* mayst se serteyn
 Itayl *and* Archage þat wurthy remys be
 bothe januense *and* jurye 165
 Rome doth stonde be-fore *þe* ryght
 the temple of Salamon as sylver bryght
 And here mayst *pou* se opynly with syght
 both Ffraunce *and* normandye.
 ¶ Turne *þe* now on þis syde *and* se here lumbardye 170
 of spycery *þer* growyth many An C. balys
 Archas *and* Aragon *and* grett Almonye

¹ *trar* first written for *trar[ayl]* and crossed through.

Parys and portyngale and þe townd of Galys
 Pownteys and poperynge and also pycardye
 Erlonde scottlonde and þe londe of walys * 175
 19 Grete pylis and castellys þou mayst se with eye
 3a and all þe wyd werde with-oute mo talys
 All þis longygh to me
 If þou wylt knele down to þe grownde
 and wurchep me now in þis stownde ¹ 180
 all þis world ² þat is so rownd
 I xal it gyve to the.

Jhesus

¶ Go Abak þou fowle sathanas
 in holy srypture wretyn it is
 thi lorde god to wurchipp in every plas 185
 As for his thraff and þou servaunt his.

Sathan

Out out harrow Alas Alas
 I woundyr sore what is he this
 I can not brynge hym to no ³ trespas
 nere be no synne to don a-mys 190
 he byddyth me gon a-bakke
 What þat he is I kan not se
 Whethyr god or man what þat he be
 I kan not telle in no degre
 Ffor sorwe I lete a crakke. 195

*hic venient Angeli cantantes et ministrantes ei · Gloria tibi domine ·
 dicens ⁴*

Jhesus

¶ Now All mankende exaample ⁵ take
 by these grete werkys þat þou dost se
 how þat þe devyff of helle so blake
 in synne was besy to tempte me
 Ffor all hise maystryes þat he dyd make 200

* Cf. similar lists in the *Castle of Perseverance* and in the *Croxton Play of the Sacrament*.

¹ The final *e* is blotted, possibly meant to be obliterated.

² The *l* is corrected from another letter; possibly the scribe first intended *word*.

³ Some word written before *no* and crossed through.

⁴ *dicens* is enclosed in a red loop.

⁵ Possibly *exaunple* corrected to *example*.

- he is ouercom^ⁱ and now doth fle
 all þis I suffyr ffor mannys sake
 to teche þe how þou xalt rewle the
 Fo. 119^v Whan þe devylle dothe the Assayle
 loke þou concente nevyr to synne
 For no sleytys ne for no gynne
 and þan þe victory xalt þou wynne
 þe devyl xal lesyn all his travayl.
- ¶ To Suffyr temptacion it is grett peyn^ⁱ
 If þou with-stonde it þou wynnyst grett mede
 Of god þe more grace þou hast serteyn
 If þou with-sett þe devyl in his dede
 thow þat þe fende tempt þe Ageyn
 of his power take þou no drede
 Ffor god hath the ȝovyn both myght and mayn
 hym for to with-sytt evyr at nede
 þou hast more myght than he
 Whan þe devyl doth tempte the , thoo
 Shewe þi myght azens þi ffoo
 whan þi sowle partyth the froo
 In blysse þan xal it be.
- 205
210
215
219
Amen

[Remainder of Fo. 119^v—3½ inches—and Ff. 120, 120^v blank (except for scribblings).]

Fo. 121 Hic de muliere in adulterio deprehensa. ¶ Nolo mortem
 peccatoris¹.

¶ Jhesus

MAn for þi synne take repentaunce
 If þou amende þat is amys
 Than hevyn xal be þin herytaunce
 Thow þou haue don Azens god grevauns
 zett mercy to haske loke þou be bolde
 his mercy doth passe in trewe balauns
 All cruel jugement be many folde.

5
24

¹ This is written in larger but not liturgical script.

A note written very small in the hand of the scribe stands above it:
 gyn at nolo morte[m].

¶ thow þat 3our synnys be nevyr so grett
 Ffor hem be sad *and* aske mercy 10
 sone of my ffadyr grace 3e may gett
 with þe leste teer wepynge owte of 3our ey
 My ffadyr me sent the man to bye
 Aft þi Raunsom my-sylfe must pay
 Ffor loue of þe my-sylfe wyl dye 15
 Iff þou aske mercy I sey nevyr nay.

¶ In to þe erth ffrom hevyn A-bove
 þi sorwe to sese *and* joye to restore
 man I cam down aft ffor þi loue
 Loue me ageyn I aske no more 20
 þow þou mys-happe *and* synne ful sore
 3it turne A3en *and* mercy craue
 it is þi fawte *and* þou be lore
 haske þou mercy *and* þou xalt haue.

21 v
 ked
 120) ¶ Vppon þi neybore be not vengabyl 25
 Ageyn þe lawe if he offende
 lyke as he is þou art vnstabyl
 thyn owyn frelte evyr þou attende
 Euer more þi neybore helpe to Amende
 evyn as þou woldyst he xulde þe 30
 Ageyn hym wrath if þou accende
 the same in happ wyff falle on the.

¶ Eche man to othyr be mercyable
 And mercy he xal haue at nede
 What man of mercy is not tretable 35
 Whan he Askyth mercy he xal not spede
 Mercy to graunt I com in dede
 Who so Aske mercy he xal haue grace
 Lett no man dowte for his mysdede
 But evyr Aske mercy whyl he hath space. 40

Scriba

¶ Alas Alas oure Lawe is lorn
 A fals Ypocryte jhesu be name
 þat of a sheppherdis dowtyr was born
 Wyl breke oure lawe *and* make it lame
 he wyl us werke ryght mekyl shame 45

his fals purpos if he up-holde
 all oure lawys he doth defame
 þat Stynkyng beggere is woundyr bolde.

Phariseus

¶ Sere scribe in feyth þat ypocryte
 wyl turne þis londe al to his lore
 þerfore I counceſſ · hym to indyte
 And chastyse hym ryght wel þerfore.

50

Scriba

On hym be-leve many A score
 In his prechyng he is so gay
 Ech man hym folwygh ever more *and* more
 Azens þat he seyth no man seyth nay.

55

Phariseus

Fo. 122
 (K quire)

¶ A Ffals qwarel if we cowde feyne
 þat ypocrite to puttyn in blame
 All his prechyng xulde sone disteyne
and than his wurchepp xuld turne to shame
 with sum falshede to spyllyn his name
 lett vs assay his lore to spylle
 þe pepyl with hym yff we cowde grame
 than xulde we sone haue al oure wyff.

60

Accusator

¶ Herke sere pharysew *and* sere scribe
 A ryght good sporte I kan þow telle
 I vndyr-take þat ryght a good brybe
 We all xul haue to kepe counceſſ
 A fayre þonge qwene here-by doth dwelle
 both ffresch *and* gay upon to loke
 And a taſt man with here doth melle
 the wey in to hyre chawmere ryght evyn he toke.

65

70

¶ lett us thre now go streyte thedyr
 the wey fful evyn I xall þow lede
and we xul take them both to-gedyr
 Whyff þat þei do þat synful dede.

75

Scriba

Art þou sekyr þat we xal spede
 Shaſt we hym fynde whan we cum there.

Accusator

be my trowth I haue no drede
 þe hare fro þe fforme we xal a-rere.

80

Phariseus

¶ We xal haue game *and* pis be trewe
lete us thre werke by on Assent
We wyl here brynge evyn be-forn jhesu
and of here lyff þe truth present
How in advowtrye hyre lyff is lent
Than hym be-forn whan she is browth
We xul hym Aske þe trew jugement
What lawfull deth to here is wrouth.

85

¶ Of grace *and* mercy hevyr he doth preche
And þat no man xulde be vengeable
Ageyn þe woman if he sey wrech
Than of his prechyng he is vnstable¹
And if we fynde hym varyable
of his prechyng þat he hath tawth
than haue we cawse bothe juste *and* Able
Ffor a fals man þat he be cawth.

90

95

Scriba

¶ Now be² grete god 3e sey fful well
If we hym fyndyn in varyaunce
We haue good reson as 3e do tell
Hym for to brynge to foule myschauns
If he holde styлле his dalyauns
and preche of mercy hire for to saue
than haue we mater of gret substauns
hym for to kyllе *and* putt in graue.

100

¶ Grett reson why I xal 3ow telle
Ffor moyses doth bydde in oure lawe
that Euery Advowterere we xuld qwelle
and zitt with stonys thei xulde be slawe
Ageyn moyses³ if þat he drawe
þat Synful woman with grace to helpe
he xal nevyr skape out of oure Awe
but he xal dye lyke a dogge whelpe.

105

110

¹ *unstably* first written and corrected to *vnstable*.

² The words *Now be* and *we* in the line below are obscured by a blot.

³ The words *Ageyn moyses* are written in a slightly larger form.

Accusator

Fo. 123 ¶ ȝe tary ovyr longe serys I sey ȝow
 they wyl sone parte as þat I gesse
 þerfore if ȝe wyl haue ȝour pray now
 lete us go take them in here whantownnesse.

115

Phariseus

Goo þou be-forn þe wey to dresse
 We xal þe ffolwe *with-in* short whyle
 Iff þat we may þat quene dystresse
 I hope we xal jhesu be-gyle.

120

Scriba

¶ Breke up þe dore *and* go we inne
 Sett to þe shuldyr *with* all þi myght
 We xal hem take evyn in here synne
 here owyn trespas shal þem indite.

*hic juvenis quidam extra currit indeploydo calligis non ligatis et
 braccas in manu tenens et dicit accusator*

Accusator

Stow þat harlot sum erthely wyght
 that in advowtrye here is fflownde.

125

Juuenis

ȝiff Any man stow me þis nyth
 I xal hym ȝeve a dedly wownde.

¶ I¹ Any man my wey doth stoppe
 or we departe ded xal I be
 I xal þis daggare putt in his crophe
 I xal hym kyller or he xal me.

130

Phariseus

Grett goddys curse mut go *with* the
With suche a shrewe wyll I not melle.

Juuenes²

That same blyssynge I ȝyff ȝow thre
 And qwheth ȝow alle to þe devyl of helle.

135

* In feyth I was so sore affrayd
 Fo. 123^v Of ȝone thre shrewys þe sothe to say
 my breche be nott ȝett well up-teyd
 I had such hast to renne A-way

140

¹ So in MS. for *If*.² So in MS.

* No paragraph sign here in MS.

Thei xal nevyr cacche me in such affray
I am full glad þat I am gon
Adewe Adewe a xxti devyl way
and goddys curse haue 3e every-chon.

Scriba

¶ Come forth þou stotte com forth þou scowte¹
com forth þou bysmare and brothel bolde
com forth þou hore and stynkyng bych clowte
how longe hast þou such harlotry holde.

145

Phariseus

Com forth þou quene com forth þou scolde
com forth þou sloveyn com forth þou slutte
we xal the tecche with carys colde
A lytyl bettyr to kepe þi kutte.

150

Mulyer

¶ A mercy mercy serys I 3ow pray
Ffor goddys loue haue mercy on me
of my mys-levynge me not be-wray
haue mercy on me for charyte.

155

Accusator

Aske us no mercy it xal not be
We xul so ordeyn ffor þi lott
þat þou xalt dye for þin Advowtrye
þerfore com forth þou stynkyng stott.

160

Mulier

¶ Serys my wurchep if 3e wyl saue
And helpe I haue non opyn shame
bothe gold and sylvyr 3e xul haue
So þat in clennes 3e kepe my name.

Scriba

24 re) Mede ffor to take we were to blame
to save suche stottys it xal not be
We xal brynge the to suche a game
þat all advowtererys xul lern be the.

165

Mulier

¶ Stondynge 3e wyl not graunt me grace
but for my synne þat I xal dye
I pray 3ow kille me here in þis place
and lete not þe pepyl up-on me crye
If I be sclaudryd opynly

170

¹ MS. *scowtte*, with deleting dot beneath the first *t*.

to all my frendys it xul be shame
 I pray 3ow kille me *prevyly*
 lete not þe pepyl know my defame.

175

Phariseus

¶ Ffy on þe scowte þe devyl þe qwelle
 Ageyn þe lawe xul we þe kyff
 Ffyrst xal hange þe · þe devyl of helle
 or we such folyes xulde ffulffyll
 thow it lyke þe nevyr so ill
 be-fforū þe prophete þou xalt haue lawe
 lyke as moyse doth charge ut ¹ tyll
 With grett stonys þou xalt be slawe.

180

Accusator

¶ Com forth a-pase þou stynkyng scowte
 be-fore þe prophete þou were þis day
 or I xal 3eue þe such a clowte
 þat þou xalt fall down evyn in þe way.

185

Scriba

now be grett god and I þe pay
 Such a buffett I xal þe take
 þat all þe teth ² I dare wel say
 with-inne þin heed ffor who xul shake.

190

Phariseus

Fo. 124^v ¶ Herke sere prophete we all 3ow pray
 to gyff trewe dom and just sentence
 Vpon þis woman which þis same day
 In synfull advowtery hath don offense.

195

*hic ihesus dum isti accusant mulierem continue debet digito suo
 scribere in terra.*

Accusator

Se we haue brought here to 3our presens
 be-cawse 3e ben a wyse prophete
 þat 3e xal telle be consyens
 What deth to hyre 3e thynke most mete.

200

Scriba

¶ In moyses lawe ryght þus we fynde
 þat such fals louers xul be slayd
 streyte to a stake we xul hem bynde
 and with grett stonys brest out þer brayd

¹ So in MS. for *us*.

² This word first miswritten in some way and crossed through.

Of *your* concyens telle us þe playn
with þis woman what xal be wrought
Shall we lete here go qwyte agayn
or to hire deth xal she be brought.

Jhesus nichil respondit sed semper scribyt in terra.

¶ Now holy prophete be mercyable
vpon me wrecch take no vengeance
Ffor my synnys Abhomynable
In hert I haue grett repentaunce
I am wel wurthy to haue myschaunce
Both bodyly deth *and* werdly shame
but gracyous prophete of socurraunce
þis tyme pray 3ow for goddys name.

Mulier¹

210

5

¶ Ageyn þe lawe þou dedyst offens
þerfore of grace speke² þou no more
As moyses gevyth in law sentens
þou xalt be stonyd to deth þer-fore.

Phariseus

220

Accusator

Ha don sere prophete telle us 3oure lore
xul we þis woman with stonys kyll
or to hire hous hire home restore
In þis mater tell us 3our wyll.

Scriba

¶ In a colde stodye me thynkyth 3e sytt
good sere awake telle us 3our thought
xal she be stonyd telle us 3our wytt
or in what rewle xal sche³ be brought.

225

Jhesus

Loke which of 3ow þat nevyr synne wrought
but is of lyff clenner pan she
Cast at here stonys *and* spare here nowght
Clene out of synne if þat 3e be.

230

*hic ihesus iterum se inclinans scribet in terra et omnes accusatores
quasi confusi separatim in tribus locis se disiungunt,*

¹ This word is written in the left-hand margin in another hand, the name of the speaker having been omitted.

² *spe* first written, *ke* inserted by the scribe over the line.

³ Or *scho*—the letter is blotted.

Phariseus

¶ Alas Alas I am ashamyd
 I am a-fferde¹ þat I xal deye
 All myn synnys evyn propyrly namyd 235
 3on prophete dede wryte be-for myn eye
 If þat my felawys þat dude Aspye
 they wyll telle it bothe ffer *and* wyde
 my synfull levynge if þei out crye
 I wot nevyr wher myn heed to hyde. 240

Accusator

Fo. 125^v ¶ Alas for sorwe myn herte doth blede
 All my synnes 3on man dude wryte
 If þat my felawys to them toke hede
 I kan not me ffrom deth Acquyte
 I wolde I wore hyd sum-where out of syght 245
 þat men xuld me no-where se ne knowe
 If I be take I am afflyght
 In mekyl shame I xal be throwe.

Scriba

¶ Alas þe tyme þat þis be-tyd
 Ryght byttyr care doth me enbrace² 250
 All my synnys be now vnhyd
 3on man be-for me hem all doth trace
 If I were onys out of þis place
 to suffyr deth gret || *and* vengeauns Able³
 I wyl nevyr come be-for his face 255
 þow I xuld dye in a stable.

Mulier

¶ Thow I be wurthy ffor my trespas
 to suffyr deth ab-homynable
 3itt holy prophete of 3our hy3 grace
 In 3our jugement be mercyable 260
 I wyl nevyr more be so vnstable
 O holy prophete graunt me mercy
 of myn synnys vnresonable
 With all myn hert I am sory.

Jhesus

¶ Where be þi fomen þat dude þe Accuse 265
 Why haue þei left us to Alone.

¹ *fed* first written for *fferde* and crossed through.² So in MS.³ Line thus divided at *gret* in MS.

26
re)

By-cawse they cowde nat hemself excuse
With shame they fled hens Euery-chone
But gracyous prophete lyst to my mone
of my sorwe take compassyoñ
now all myn enmyes hens be gone
Sey me sum wurde of consolacion.

Mulier

270

¶ Ffor þo synnys þat þou hast wrought
hath Any man condempnyd the.

Jhesus

Nay for-soth þat hath þer nought
but in þour grace I putt me.

Mulier

275

Ffor me þou xalt nat condempnyd be
go hom A-geyn and walk at large
loke þat þou leue in honeste
and wyl no more to synne I þe charge.

Jhesus

280

¶ I thanke þow hyzly holy prophete
Of þis grett grace þe haue me graunt
all my lewde lyff I xal doun lete
and ffonde to be goddys trewe servaunt.

Mulier

What man of synne be repentaunt
of god if he wyl mercy craue
God of mercy is so habundawnt
þat what man haske it he xal it haue.

Jhesus¹

285

¶ Whan man is contrite and hath wonne grace
God wele not kepe olde wreth in mynde
but bettyr loue to hem he has
Very contryte whan he them fynde
Now god þat dyed ffor all mankind
saue all þese pepyl both nyght and day
and of oure synnys he us vnbynde
hyze lorde of hevyn þat best may.

290

295

Amen.

[Ff. 126^v and 127 left blank.]

¹ The word *Jhesus* has been crossed out and the word *Doctor* written below in the same hand as the word *Mulier* earlier in the play.

Fo. 127^v hic incipit de suscitacione lazari.

¶ Lazarus

God þat all thyng dede make of nowth
 And puttyst eche creature to his fenaunce
 Saue thyn handwerke þat þou hast wrought
 As þou art lord of hy3 substauns
 O gracyous god att þi plesauns
 of my dysese now comforte me
 Which þurowe syknes hath such penawnce
 On-ethys ffor heed Ache may I now se.

25

5

¶ Systyr Martha *and* Mawdelyn eke
 With hast helpe me in bedde to dresse
 Ffor trewly I am so woundyrly seke
 I may nevyр schape¹ þis grett seknes
 My deth is com̃ now I gesse
 help in to chawmere þat I be led
 my grett desesse I hope xal lesse
 If I were leyd upon a bed.

10

15

Martha

¶ Lazarus brother be of good cher
 I hope 3our syknes ryght wel xal slake
 Vpon þis bed rest 3ow rygh² her
 And a good slep assay to take.

20

Magdalyñ

Now jentyl brothyр ffor goddys sake
 lyfte up 3owre hert *and* be not feynt
 An hevy housholde with vs 3e make
 If dedly syknes haue 3ow Ateynt.

Lazarus

¶ Ffor sothe dere systeryn I may not slepe
 my seknes so sore doth evyr encrese
 of me I pray 3ow take ryght good kepe
 tyll þat my peyne be-gynne relese.

25

Martha

Fo. 128³ God graunt grace þat it may sese
 of syknes god make 3ow sownde

30

¹ The *h* is corrected from some other letter.

² So in MS.

³ The red loops of the names of the speakers are omitted on Fo. 128.

or ellys oure joy wyll sone dysceres
In so grett peynes if 3e ly bownde.

Magdalyñ

¶ A brothir brothir lyfte up 3oure herte
3our hevy cher doth us grevaunce
If deth from us 3ow xulde de-parte
than were we brought in comberaunce
3e be oure brothyr syb of Alyaunce
If 3e wore deed þan had we none
3e do us brynge in distemperaunce
Whan 3e us telle 3e xal hens gone.

35

40

1^{us} consolator

¶ Dame martha *and* magdalyne
how faryth 3our brothire lete us hym se.

Martha

he is ryght seke *and* hath grett pyne
I am aferde deed he xal be.

Magdalyñ

45

A man may haue ryght grett pete
the fervent hete of hym to fele.

ij^{us} consolator

Take 3e no thought in no degre
I hope þat he xal ffare fful wele.

Martha

¶ he may nat leve his colowre doth chaunge
comð to his bed 3e xal hym se.

50

Magdalyñ

Iff he longe leve it wyl be straunge
but as god wole so mut it be
Chere hym gode frendys ffor charyte
Comforte of hym we kan non gete

3v

Alas Alas what eylyght me
myne herte for wo is wundyr grete.

55

3^{us} consolator

¶ Al heyl syr lazarus how do 3e fare
how do 3e ffele 3ow in 3our herte.

lazarus

I am with syknes all woundyn in care
And loke whan deth me xulde departe.

60

4^{us} consolator et nuncius

3e xal haue hele *and* leue in qwart
If 3e wol take to 3ow good chere.

Lazarus

Whan deeth¹ on me hath shet his dart
I xal haue hele *and* ly on bere.

1^{us} consolator

¶ Be of good comforte *and* thynke not so
put out of herte þat idyl thought
þoure owyn mys-demyng may werke þow wo
and cause þow sonere to deeth be brought.

65

ij^{us} consolator

With gret syknes þow þe be sought
Vpon þoure-sylf haue no mystruste
If þat þe haue I wundryr ryght nought
Pow þe be deed *and* cast in duste.

70

3^{us} consolator

¶ Many on hath had ryght grett syknesse
And aftyr hath had his hele agayn²
and many a man þis is no lesse
With his wantruste hym-sylf hath slayn³
þe be a man of ryght sad brayn
þow þat þour syknes greve þow ryght ill
Pluk up þour herte with myght *and* mayn
and chere þour-sylf with all þour wyll.

75

80

Lazarus

Fo. 129 ¶ Ageyn my syknes þer is non ese
but jhesu cryst my maystyr dere
If þat he wyst of my dyssease
Ryght sone I trust he wolde ben here.

4^{us} Consolator

I xal go to hym *with*-outyn dwere
And of þour syknes telle hym serteyn
loke þat þe be of ryght good chere
Whyll þat I go *and* com ageyn.

85

Martha

¶ Now jentyl ffrend telle hym ryght thus
he þat he lovyth hath grett syknes
hedyr to come *and* comforte vs
Say þat we prayd hym of his goodnes.

90

¹ Some correction has been made by the scribe in this word.

² *ageyn* first written and corrected to *agayn*.

³ The *a* here seems also to be written over another letter.

Magdalyn

Recomende us on to his hyznes
And telle hym all oure hertys wo
but he comforte oure hevynes
oure werdly¹ joy away wyl go.

95

4^{us} consolator et nuncius

¶ The trewth ffor soth all every dele
as 3e haue told so xal I say
go to 3our brothyr and cheryse hym wele
Ffor I walke fforth streyte in my way. *here goth he his way*² 100
Martha

What chere good brothyr telle me I pray
What wele 3e ete what wele 3e drynk
loke what is plesynge to 3our pay
3e xal haue what 3e wole thynke.

Lazarus

¶ My wynde is stoppyd gon is my breth
And deth is come to make myn ende
to god in hevyn my sowle I qweth
Ffarwell systeryn ffor hens I wende.

105

hic lazarus moritur et cetera.

Magdalyn

129^v Alas ffor wo myn here I rende
Myn owyn dere brothyr lyth here now ded
now haue we lost a trusty ffrende
3e sybbest blood of oure kynreed.

110

Martha

¶ Alas alas *and* wele way
now be we tweyn bothe brotherles
Ffor who my hert is colde as clay
A hoo xal comforte oure carefulnes
Ther had nevyr woman more doolfulnes
A systyr Magdalyn³ what is 3our reed
What whith may helpe oure hevynes
now pat oure brother is gon *and* deed.

115

120

Magdalyn

¶ Alas dere systyr I cannot telle
3e best comforte pat I can sey⁴

¹ Some letter, possibly *s*, is erased at the end of this word.

² Written roughly in the hand of the scribe of Ff. 95, 96.

³ *Mad* (?) first written for *Mag[dalyn]* and crossed through.

⁴ *say* first written and corrected to *sey*.

but *sum* man do us sle *and* qwelle
 lete us ly down by hym *and* dey
 Alas why went he alone away
 If we had deyð with hym Also
 than had oure care all turnyd to pley
 ther now all joye is turnyd to woo.

125

i^{us} consolator

¶ Be of good comforte *and* thank god of al
 Ffor deth is dew to every man
 What tyme þat deth on us xal fal
 non erthely wyght þe oure telle can.

130

Martha

We all xul dye þat is sertain¹
 but ȝit þe blood of kynde nature
 Whan deth þe brothyr Awey hath tan
 must nedys murne þat sepulture.

135

ij^{us} consolator

Fo. 130 ¶ Good ffrendys I pray ȝow holde ȝour pes
 All ȝour wepyng may not amende itt
 of ȝour sorwyng þer fore now ses
 And helpe he were buryed in a cley pitt.

140

Magdalyñ

Alas þat wurde myn herte doth slytt
 þat he must now in cley be graue
 I wolde *sum* man my throte wolde kytt
 þat I with hym myght lyne in caue.

iiij^{us} consolator

¶ Bothe heed *and* floct now he is wounde
 in a chete² bothe ffayr *and* clene
 lete us bere hym streyte to þat grounde
 Where þat ȝe thynke his graue xal bene.

145

Martha

We be ffufl lothe þat pytt to sen
 but stondynge it may no bettyr be
 The coors take up ȝow thre between
 with carefull herte ȝow flolwe xal we.

150

hic portauit corpus ad sepelliendum.

¹ The scribe began to write *e* after the *t* (? for *scr'eyn*).

² An initial *s* has been added to this word in a different ink—apparently by a later corrector.

Magdaleyn

¶ Alas comforte I se non othyr
but all of sorwe *and* care *and* woo
We dulfull women must burry oure brothir.
Alas þat deth me wyl not slo
If I to pitt with hym myght go
þer-in evyr more with hym to Abyde
than were my care all went me fro
þer now grett sorwe doth wounde me wyde.

155

160

i^{us} consolator

¶ This coors we burry here in þis pytte
all myghty god þe sowle mut haue
and with þis ston þis graue we shytt
ffro ravenous¹ bestys þe body to saue.

Magdalyne

165

07 He is now brought in to his cave²
myn hert ffor wo þis syght doth kyll
Lete us sytt down here by þe grave
or we go hens wepe all oure fylle.

Martha

¶ Vs for to wepe no man may lett
be-forn oure face to se þis syght
Alas qwy doth deth us not fett
Vs for to brynge to þis same plyght.

170

ij^{us} consolator

Arys for shame 3e do not ryght
streyth from þis grave 3e xul go hens
þus for to grugge ageyns godys myght
A3ens hy3 god 3e do offens.

175

Magdalen

¶ Syth I must nedys with 3ow hens gon
my brotherys graue lete me fyrst kys
Alas no whith may helpe my mon
Ffare wel my brothyr fare wel my blys.

180

iiij^{us} consolator

hom to 3our place we xal 3ow wysse
Ffor goddys loue be of good chere
In dede 3e do ryght sore amys
so sore to wepe as 3e do here.

¹ *rauenous* first written, the *u* corrected to *v* by scribe.

² This *v* also appears to have been touched up, but there is no trace of an original *u*.

Martha

185

¶ Lete us go hom than to oure place
 we pray 3ow all *with* us to Abyde
 Vs to comforte *with* sum solace
 tyl þat oure sorwe doth slake *and* sclyde.

1^{us} consolator

3ow for to comforte at every tyde
 We xall dwelle here bothe nyght *and* day
and god þat made pis werd so wyde
 be 3owre comforte þat best may.

190

hic iij^{us} consolator et nuncius loquitur jhesu dicens

4^{us} consolator

Fo. 131 ¶ Heyl holy prophete jhesu be name
 Martha and Mawdelyn þo systeryn too
 Recomende hem to 3our hy3 fame
 And bad me sey to 3ow þus loo
 How þat Lazare qwhich þat 3e lovyd so
with grett syknes is sore dyssesyd
 to hym they prayd 3ow þat 3e wolde goo
 If þat 3our hy3nes þerwith were plesyd.

195

200

Jhesus

¶ Dedly syknes lazare hath non
 but for to shewe goddys grete glorie
 Ffor þat syknes is ordeynyd a-lon
 þe sone of god to gloryfie.

Nuncius

205

They be in dowte þat he xal deye
 grett syknes hym sore doth holde
 Ffor veruent hete his blood doth dreye
 his coloure chaungyth as they me tolde.

Jhesus

¶ Goo hom ageyn And telle hem thus
 I xal come to hem whan þat I may.

210

Nuncius

At 3our comaundement · O prophete jhesus
 I xal hem telle as 3e do say.

Jhesus

Come forth bretheryn walke we oure way
 In to jurye go we A-non
 I cam not there ful many a day
 þerfore thedyr now wyl I gon.

215

Omnes discipuli

¶ The jewys ageyn the were grym *and* grylle
Whan *pou* were there they wolde *þe* aslayn
With stonys they sowte *þe* ffor to kyll
And wylt *pou* now go thedyr ageyn.

220

Jhesus

xij owrys *þe* day hath in certeyn
In them to walke both clere *and* bryght
he xal not stomble ageyn hyll nor pleyne
þat goth *þe* wey whyl it is day lyght.

¶ but if men walke whan it is nyght¹
Sone they offende in þat dyrknes
be-cawse they may haue no cler syght
they hurte there ffete ofte in suche myrkenes
but as ffor this ȝitt nevyr-*þe*-lesse
the cawse þerfore I thedyr wyl wende
is ffor to reyse ffrom bedde expresse
lazare þat slepyth · oure Althere ffrende.

225

230

Omnes discipuli

¶ Of his syknes² he xal be save
If þat he slepe good sygne it is.

Jhesus

lazare is deed *and* leyd in grave
Of his slepynge ȝe deme amys
I was not there ȝe know weyl³ this
to strengthe ȝoure feyth I am ful glad
þerfore I telle ȝow *þe* trewth*e* i-wys
oure ffrende is deed *and* vndyr erth clad.

235

240

Thomas

¶ Than goo we all ryght evyn streyth thedyr
there as oure ffrende lazare is deed
and lete us deye with hym to-gedyr
þer as he lyth in *þe* same stede.

Jhesus

32 The ffor⁴ to deye haue *pou* no drede
the wey streyth thedyr in hast we take

245

¹ The colour of the ink becomes darker with this line and the writing slightly more angular. This continues more or less to the bottom of Fo. 134.

² The *k* is corrected from some other letter.

³ The *e* omitted and written above the line.

⁴ So in MS.

be þe grett myght of myn godhede
oute of his slepe he xal awake.

Nuncius

¶ All heyl Martha *and* mawdelyn eke
to jhesu I haue your massage seyð¹
I tolde hym how þat your brothyr was seke
and with grett peyn in his bed leyð
He bad þe xulde not be dysmayde
afl his syknes he xal Askape
he wyfl byn here *with-in* a brayde
as he me tolde he comyth in rape.

250

255

Mawdelyn².

¶ That holy prophete doth come to late
oure brothyr is beryed iij days or this
A grett [stone]³ stoppyth þe pytty's gate
there as oure brothere beryde is.

260

Nuncius

Is lazare deed now god his sowle blys
3it loke þe take non hevynes
So longe to wepe þe don A-mys
It may not helpe your sorynes.

Martha

¶ Oute of myn herte afl care to lete
afl sorwe *and* wo to caste Away
I xal go forth in þe strete
to mete *with* jhesu if þat I may.

265

ij^{us} consolator

God be your spede bothe evyr *and* Ay
Ffor *with* your sustyr we wyl abyde
here to comferte we xal a-say
and afl here care to caste a-syde.

270

3^{us} consolator

Fo. 132^v ¶ Mary Mawdelyn be of good herte
And wel be-thynke 3ow in your mynde
Eche creature hens must depart
þer is no man but hens must wende.

275

¹ *Sayd* first written and corrected to *seyd*.

² The *w* written over a *d*.

³ This word is written above the line in a different ink, possibly by the scribe of Ff. 95, 96.

Deth to no wyht can be a frende
 All þinge to erth he wyl down cast
 Whan þat god wol all thyng hath ende
 lengere than hym lyst no thyng may last.

280

Magdalyñ

¶ I thanke 3ow frendys ffor 3our good chere
 myn hed doth ake as it xulde brest
 I pray 3ow therfore while¹ 3e ben here
 A lytil whyle þat I may rest.

4^{us} ccnsolator nunc[us

þat lord þat made bothe est and west
 graunt 3ow good grace suche rest to take
 þat on to hym xulde plese most best
 As he þis worlde of nought dýd make.

285

Martha

¶ A gracyous lord had 3e ben here
 My brother lazare þis tyme had lyved²
 but iiij days gon upon a bere
 We dede hym berye whan he was ded
 3itt now I knowe with-owtyn drede
 What thyng of god þat þou do craue
 þou xalt spede of þe hy3 godhede
 what so þou aske · þou xalt it haue.

290

295

Jhesus

¶ Thy brothyr lazare A3en xal ryse
 A levyng man a3en to be.

Martha

I woot wel þat at þe grett last syse
 he xal a ryse | and also we³.

300

Jhesus

Resurreccion þou mast me se
 And hendeles lyff I am also
 What man þat deyth and levyth in me
 Ffrom deth to lyve he xal ageyn go.

¶ Eche man in me þat feythful is
 and ledyth his lyff aftere my lore
 of hendeles lyff may he nevyr mys

305

¹ wyl first written and crossed through.

² There are traces of correction in this word—possibly *leved* first written.

³ These line divisions seem intended to mark the extra rhyme.

euere he xal leve *and* deye nevyr more
 The body *and* sowle I xal restore
 to endeles joye dost *pou* trowe this.

310
 Martha

I hope in the || O cryst ful sore¹
pou art þe sone of god in blys.

¶ Thy Ffadyr is god of lyff endeles
 þi self is sone of lyff *and* gras
 to sese these wordlys wrecchydnes
 Ffrom hefne to erth *pou* toke þe pas.

315

Jhesus

Of hevynly myght ryght grett solas
 to all þis world me² xul sone se
 go calle þi systyr in to þis plas
 byd mary mawdelyn come hedyr to me.

320

Martha

¶ At þi byddying I xal here calle
 In hast we were here 3ow be-forn.

Mawdelyn

Alas my mowth is bytter as galle
 grett sorwyn my herte on tweyn hath scorid
 Now *pat* my brothyr from syth is lorn
 þer may no myrth my care releve
 Alas þe tyme *pat* I was bornid
 þe swerde of sorwe myn hert doth cleve.

325

i^{us} consolator

Fo. 133^v ¶ Ffor his dere loue *pat* all hath wrought
 Ses sum tyme of 3our wepynge
and put all thyng out of thought
 in-to þis care *pat* 3ow doth brynge.

330

2^{us} consolator

3e do 3our-self ryght grett hyndrynge
and short 3oure lyff or 3e be ware
 Ffor goddys loue ses of 3our sorwyng
and with good wysdam refreyn 3our care.

335

Martha

¶ Sustyr magdalen com out of halle
 oure maystyr is com as I 3ow say

¹ The reason for the dividing strokes in this line is not apparent.

² So in MS. for *men*.

he sent me hedyr 3ow for to calle
come forth in hast as I 3ow pray.

Magdalen³⁴⁰

Ha · where hath he ben many a longe day
Alas why cam he no sonere hedyr
In hast I folwe 3ow anon þe way
me thynkyth longe or I come thedyr.

3^{us} consolator

345

¶ Herke gode ffrendys I 3ow pray
Aftyr þis woman in hast we wende
I am a-ferde ryght in good fay
here-self for sorwe þat she wyl shende.

Nuncius

Here brothyr so sore is in hire mende
She may not ete drynke nor slepe
streyste to his graue she goth on ende
As a mad woman þer for to wepe.

350

Magdalen

¶ A Souereyn lord *and* mayster dere
had 3e *with* us ben in presens
Than had my brother on lyue ben here
nat ded but qwyk þat now is hens
Ageyn deth is no resystens
Alas myn hert is woundyrly wo
Whan þat I thynke of his Absens
þat 3e 3our-self in herte lovyd so.

355

whan we haue mynde of his sore deth
he was to us so gentyl¹ *and* good
þat mend of hym oure hertys sleth
þe losse of hym doth marre oure mood.

360

1^{us} consolator

Be bettyr neybore nevyr man stood
to euery man he was ryght hende
Vs he dede refresch *with* drynk *and* ffood
now he is gon | gon is oure frende.

ij^{us} 2 consolator

365

Jhesus

¶ 3owre grett wepynge doth me constreyne
Ffor my good ffrend to³ wepe also

370

¹ This initial *g* has been corrected from an original *j* by the scribe.

² 3 first written for *ii* and crossed through.

³ Some letter (? *w*) before *to* crossed through.

I can not me for wo restreyn
but I must wepe lyke as 3e do.

hic ihesus fingit se lacrimari.

3^{us} consolator

Be-holde þis prophete how he doth wepe lo
he louyd lazare ryght woundyrly sore
he wolde not ellys for hym þus wepe so
but if þat his loue on hym were þe more.

375

Nuncius

Fo. 134^v

¶ A straw for þi tale what nedyth hym to wepe
A man born blynde · dede¹ he nat 3eue syght
myght he nat thanne his frende on lyve kepe
be the uertu of þat same hyz myght.

380

Jhesus

Where is he put telle me anon ryght
brynge me þe weye streyth to his grave.

Martha

lord at 3our wyllle we xal brynge 3ow tyght
evyn to þat place þer he doth lyne in caue.

Magdalyn

Whan þat we had þe massangere sent
Or he had fullych half a myle gon
deyd² my brother and up we hym hent
here in þis graue we beryed hym anon.

385

Jhesus

þe myght of þe godhed xal glathe³ 3ow every-choñ
suche syght xal 3e se hens or 3e wende
Sett to 3our handys take of þe stoñ
A syght lete me haue of lazare my ffrende.

390

Martha

¶ he stynkygh ryght fowle longe tyme or this
iiij days gon for sothe he was dede
lete hym ly styлле ryght evyn as he is
þe stynke of his careyn myght hurte⁴ us I drede.

395

Jhesus

As I haue þe tolde syght of þe god-hede
thy-self xuldyst haue · feythful if þou be

¹ *dede* has been altered to *dyde* in different ink and by a later hand, the *y* being written over the *e*.

² *deyd* has been altered to *dyyd* in a different ink and (probably) by a later hand—the *y* written over the *e*.

³ *glathe* has been altered to *gladd* in a different ink, the *dd* written over the *the*.

⁴ *hurft* first written and crossed through.

take of þe ston do Aftyr my rede
þe glorye of þe godhede a-non 3e xal se.

400

1^{us} consolator

¶ 3oure byddynges xal be don a[non]¹ ful swyfte
Sett to 3our handys *and* helpe echoñ
I pray 3ow serys help me to lyfte
I may not reyse it my-self² a-lon.

2^{us} consolator

35 In feyth it is An hevy ston
Ryth sad of weyth *and* hevyof peys.

405

3^{us} consolator

Thow it were twyes so evy³ as on⁴
Vndyr vs foure we xal it reyse.

Nuncius

¶ Now is þe ston take ffrom þe caue
here may men se A rewly sygth
of þis ded body þat lyth here graue⁵
Wrappyd in a petefful plyght.

410

Jhesus eleuatis ad celum oculis dicit

Jhesus

I thanke þe fadyr of þin hy3 myght⁶
þat þou hast herd my prayour þis day
I know ful wel bothe day *and* nyght
Euer þou dost graunt þat I do say.

415

¶ But for þis pepyl þat stondyth about
And be-leue not þe power of þe *and* me
them for to brynge clene out of dowl
this day oure myght thei⁷ all xul se.

420

hic Jhesus clamat voce magna dicens

Lazare Lazare my frende so fre
Ffrom þat depe pitt come out a-noið

¹ MS. aⁿ with *non* written in the left-hand margin.

² *seff* first written, imperfectly corrected to *self*.

³ An initial *h* has been added in different ink by a later corrector.

⁴ Some letter has been corrected to *o* in this word and to make it clear an *o* is written above.

⁵ The word *in* has been written above the line before *grau*e by the later hand.

⁶ This line as far as *fadyr* written and crossed through in red ink to make room for the stage direction, then written again beneath.

⁷ *thei* has been altered to *they* in a different ink by the later corrector.

be þe grett myght of þe hyȝ mageste
A-lyve þou xalt on erth ageyn goȝd.

lazarus

¶ At ȝoure comaundement I ryse up ful ryght
hevyn helle And erth ȝoure byddyng must obeye
Ffor ȝe be god *and* man *and* lord of most myght
Of lyff *and* of deth ȝe haue both lok *and* keye.

425

*hic resurget lazarus ligatis manibus et pedibus ad modum sepulti*¹ *et dicit ihesus*

Jhesus

Fo. 135^v Goo forthe bretheryn² *and* lazare ȝe vntey
And all his bondys losyth hem asundyr
Late hym walke hom *with* ȝow in þe wey
Ageyn godys myght pis meracle is no wundyr.

430

Petrus

¶ At ȝour byddyng his bondys we vnbynde
all thyng muste lowte³ ȝour mageste
be þis grett meracle opynly we fynde
Very god *and* man in trewth þat ȝe be.

435

Johannes

þat þou art very god every man may se
be this meracle so grett *and* so meruayff
all thyng vndyr hevyn must nedys obey þe
whan Aȝens þe powh deth be · he may not preuayff.

440

Omnes consolatores

¶ We All *with* o voys ffor god do þe knowe
and for oure sauour we do þe reverens
All oure hool loue now in þe doth growe
O sovereyn lord of most excellens
helpē vs of ȝour grace whan þat we go hens
Ffor aȝens deth us helpyht not to stryve
but aȝen ȝoure myght is no resistens
oure deth ȝe may A-slake *and* kepe vs⁴ styлле on lyve.

445

Jhesus

¶ Now I haue shewyd in opyn syght
of my godhed þe gret glorie

450

¹ MS. sepult.

² *breryn* first written and crossed through.

³ The word *unto* has been written above the line by the later hand between *lowte* and *ȝour*.

⁴ *ust* written before *vs* and crossed through.

to-ward my passyon I wyl me dyght
 the tyme is nere *þat* I must deye
 Ffor all mankynde his sowle to bye
 A crowne of thorn xal *perchyn* myn brayn
and on þe mont of caluarye
 Vpon a cros I xal be slayn.

455

The Passion Play. I

6

¶² I am *þour* lord lucifer *þat* out of helle cam
 Prince of þis werd · *and* gret duke of helle
 Wherefore my name is clepyd sere satan
 Whech Aperyth among *þow* · A matere to spelle.

¶ Demon

26

¶ I am Norsshære of synne · to þe confusyon of man
 To bryng hym to my dongeon · *þer* in fyre to dwelle
 Ho so evyr serve me so reward hym I kan
þat he xal syng wellaway · ever in peynes felle.

5

¶ Lo þus bountevous A lord þan · now am I
 To reward so synners · as my kend is
 Who so wole folwe my lore : *and* serve me dayly
 Of sorwe *and* peyne A-now · he xal nevyr mys.

10

¶ Ffor I began in hefne synne for to sowe *
 Among all þe Angellys · *þat* weryn þere so bryth
And *þer* fore was I cast out · in to helle ful lowe
 Not withstandyng I was þe fayrest *and* berere of lyth.

15

¶ 3et I drowe in my tayle · of þo Angelys bryth
 With me in to helle · takyth good hed what I say
 I lefte but tweyn A-3ens on · to Abyde þere in lyth
 But þe iij^{de} part come with me · þis may not be seyð nay.

20

¹ The writing is less regular in this quire and the rubrication of the initial letters of the line more abundant and less careful. On Ff. 136 and 136^v the writing varies noticeably in size from line to line.

² The paragraph marking of this Prologue is irregular, as is the scheme of linked quatrains.

* *Wylliam Dere* scribbled in the margin.

¶ Takyth hed to *your* prince það · my pepyl euery-choñ
and seyth what maystryes in hefne · I gan *per* do play
 To gete A thowsand sowlys in an houre · me thynkyth it but skorn
 Syth I wan Adam And Eve · on þe fyrst day.

Fo. 136^v ¶ But now mervelous mendys rennyn in myn rememberawns 25
 Of on cryst wiche is clepyd Joseph · *and* maryes sone
 Thryes I tempte hym be ryth sotylle instawnce
 Aftyr he fast fourty days · ageyns sensual myth or reson
 Ffor of þe stonys to a mad bred · but sone I had conclusyōñ
 þan upon a pynnaule but Angelys were to hym Assystent 30
 His Answerys were mervelous · I knew not his intencion
and at þe last to veyn glory · but nevyr I had myn intent.

¶ And now hath he xij dysypulys · to his Attendauns
 To eche towñ *and* cety · he sendyth hem as bedellys
 in dyverce place to make ffor hym puruyauns 35
 The pepyl of hese werkys ful grettly merveyllys
 To þe crokyd blynd *and* down · his werkys provaylys¹
 Lazare þat foure days lay ded · his lyff recuryd
and where I purpose me to tempt · A-non he me Asaylys
 Mawdelyn playne remysyōñ · Also he hath ensuryd. 40

¶ Goddys soñ he pretendyth · *and* to be born of A mayde
and seyth he xal dey · for mannys saluacion
 þan xal þe trewth be tryed · *and* no fordere be delayd
 Whan þe soule fro þe body · xal make separacion
 And as for hem þat be vndre · my grett domynacion 45
 He xal fayle of hese intent *and* purpose² Also
 Be þis tyxt of holde · remembryd to myn intencion
 Quia in inferno nulla est redempcio.

¶ But whan þe tyme xal neyth of his persecucion
 I xal Arere new Engynes · of malycious conspiraey 50
 Plente of reprevys · I xal provide · to his confusyōñ
 þus xal I false þe wordys · þat his pepyl doth testefy
 His discipulis xal for-sake hym · *and* here mayster denye
 In-novmberabyl xal his woundys be · of woful grevauns
 A tretowre xal countyrfe · his deth · to fortyfy 55
 þe rebukys þat he gyf me · xal turne to his displeasauns.

¹ So (p^rvaylys) in MS.

² MS. pūpose.

- 37 ¶ Some of hese dyscypulys · xal be chef · of þis Ordenawns
þat xal fortefye þis term · *þat* in trost is treson
 þus xal I venge · be sotylte al my malycious grevauns
 For no thyng may excede · my prudens *and* dyscrecion. 60
- ¶ Gyff me *þour* love · grawnt me *myn* Affeccion
 And I wyl vnclose · *þe* tresour of lovys Alyawns
 And gyff þow þoure desyrys afftere þoure intencion
 no povertē xal approche þow · fro plentevous Abundauns.
- ¶ By-holde *þe* dyvercyte · of my dysgysyd varyauns 65
 Eche thyng sett · of dewe naterall, dysposycion
and eche parte Acordyngē · to his resembelauns
 Ffro *þe* sool of *þe* ffoot, to *þe* hyst Asencion.
- ¶ Off ffyne cordewaun, A goodly peyre of long pekyd schon
 hosyn enclosyd · of *þe* most costyous cloth · of Crenseyun 70
 þus a bey to a jentylman · to make comparycion
 With two doseyn poyntys of cheverelle · *þe* Aglottys of syluer¹
 feyn.
- ¶ A shert of feyn holond² · but care not for *þe* payment
 A stomachere of clere reynes · *þe* best may be bowth
 þow povertē be chef · lete pride *þer* be present 75
 And all þo *þat* repreff pride, þou sette hem at nowth.
- ¶ Cadace · wolle · or flokkys · where it may be sowth
 to stuffe with-al *þi* dobbelet, *and* make *þe* of proporecyon
 two smale legges · And a gret body · þow it ryme nowth
 zet loke *þat* þou desyre · to An *þe* newe faccion. 80
- ¶ A gowne of thre 3erdys loke þou make comparison
 Vn-to all degrees dayly · *þat* passe *þin* astat
 A purse with-outyn mony · a daggere for devoscyon
 And *þere* repref is of synne · loke þu make debat.
- 37v ¶ With syde lokkys I schrewe *þin* here³ · to *þi* colere hangyng
 down 85
 to herborwe qweke bestys *þat* tekele men onyth

¹ The initial *s* is written over some other letter (? *þ*).

² The word *cloth* first written after *holond* but crossed through.

³ *ouer þin eyn and þin hers* is written by the same hand above the line, as if for an alternate reading for *I schrewe þin here*.

An hey smal bonet · for curyng of þe crowne
 And all beggerys and pore pepyl · haue hem on ¹ dyspyte
 On to þe grete Othys · And lycherye gyf þi delyte
 to maynteyn þin astate lete brybory be present 90
 And yf þe lawe repreve ² þe · say þou wylt ffyth
 And gadere þe A felachep after þin entent.

¶ Loke þou sett not be precept · nor be comawndement
 Both seyle and Canone ³ · sett þou at nowth
 Lette no membre of god · but with othys be rent 95
 Lo þus þis werd at þis tyme · to myn intent is browth
 I Sathan with my felawus · þis werd hath Sowth
 And now we han it · at houre plesawns
 Ffor synne is not shamfast · but boldnes hath bowth
 þat xal cause hem in helle to han inerytawns. 100

¶ A beggerys dowtere to make gret purvyauns ⁴
 To cownterfete a jentyll woman · dysgeysyd as she can
 And yf mony lakke · þis is þe newe chevesauns
 With here prevy plesawns to gett it of sum man
 Here colere splayed · and furreyd with Ermyn calabere or satañ 105
 A seyn to selle lechory · to hem þat wyl bey
 And þei þat wyl not by it, yet i-now, xal þei han
 And telle hem it is for love · she may it not deney.

¶ I haue browth þow newe namys, and wyl þe se why
 Ffor synne is so plesaunt, to ech Mannys intent 110
 Fo. 138 þe xal kalle pride · oneste · and naterall kend lechory
 And covetyse wysdam · there tresure is present.

¶ Wreth manhod, and envye callyd chastement
 Seyse nere sessyon · lete perjury be cheff
 Glotonye · rest · let Abstynawnce · beynd Absent 115
 And he þat wole exorte þe to vertu · put hem to repreff.

¶ To rehers al my servauntys · my matere is to breff
 But all þese xal eneryth · þe dyvicion eternal

¹ Or *en*—the letter is blotted.

² *ll* written before *repreve* and crossed through.

³ MS. *Canoñ*.

⁴ An *α* (mark of stage direction) crossed through in red ink in the left-hand margin here, and the beginning of the red underlining of stage directions beneath the first word of the line.

þow cryst by his sotylte · many materys meef
In evyr-lastynge peyne · with me dwellyn þei xal.

120

¶ Remembre oure seruauñtys · whoys sowlys ben mortall
Ffor I must remeffe · for more materys to provyde
I am with 3ow at all tymes · whan 3e to councel me call
But for A short · tyme · my-self I devoyde.

Johannes baptis[ta]

¶ I johan baptyst · to 3ow þus prophesye
þat on xal come aftyr me · *and* not tary longe
In many folde more · strengere þan I
Of whose shon · I am not worthy to lose þe thonge
Where-fore I councel þe 3e reforme all wronge
in 3our concyens of þe mortall dedys · sevyñ
And for to do penawns · loke þat 3e fflonge
Ffor now xal come þe kyngdham of hevyn.

5

¶ þe weys of oure lord cast 3ow to Aray
And þer-in to walk loke 3e be Applyande
And make his pathys · as ryth as 3e may
Kepynge ryth forth · *and* be not declinande
Neyther to fele · on ryth · nor on lefte hande¹
But in þe myddys · purpose 3ow · to holde
For þat in all wyse is most plesande
As 3e xal here · whan I have tolde.

10

15

¶ Of þis wey for to make · moralysacyon²
Be þe ryth syde 3e xal vndyrstonde mercy
And on þe lefte syde · lykkenyd dysperacion
And þe patthe be-twyn bothyn · þat may not wry
Schal be hope *and* drede · to walke in perfectly
Declynynge not to fele · for no maner nede
grete cawsys I xal shove 3ow why
þat 3e xal sowe³ þe patthe of hope *and* drede.

20

¹ *syde* first written and crossed through.

² Two lines following this are crossed through: *Be þe ryth syde lyknyd dysperacion and þe pathe betwyn bothyn.*

³ Or *sewe*—the vowel is not clear.

¶ On þe mercy of god, to meche 3e xal not holde 25
 as in þis wyse · be-hold¹ · what I mene
 Ffor to do synne · be þou no more bolde
 In trost þat god wole · mercyful bene ·
 And yf be sensualyte · as it is ofte sene ·
 Synnyst dedly · þou xalt not þefore dyspeyre 30
 but þefore do penawns *and* confesse þe clene
And of hevyn · þou mayst trost to ben eyre.

¶ þe pathe þat lyth · to þis blyssyd · enherytawns
 Is hope *and* drede · copelyd be conjunccioñ
 Be-twyx þese tweyn · may be no dysseuerawns 35
 Ffor hope *with*-outyn drede · is *maner* of *presumpcion*
 And drede · *with*-owtyn hope · is *maner* of dysperacion
 So these tweyn must be knyght be on Acorde
 How 3e xal aray þe wey · I haue made declaracion²
 Also þe ryth patthis · Aȝens þe comyng of oure lord. 40

Fo. 139

⌘ *Here xal annas shewyn hym-self in his stage be-seyn after a bussshop
 of þe hoold lawe in a skarlet gowne · and ouer þat a blew tabbard
 furreyd with whyte and a mytere on his heed after þe hoold lawe · ij
 doctorys stondyng by hym in furreyd hodys and on be-forn hem with
 his staff of A-stat and eche of hem on here hedys a furreyd cappe with
 a gret knop in þe crowne and on stondyng be-forn as a sarazyñ þe
 wich xal be his masangere · Annas þus seyn*

Annas

¶ As a prelat am I propreyd, to provyde pes
 And of jewys · jewge · þe lawe to fortefyte
 I Annas be my powere · xal comawnde dowteles
 þe lawys of moyses · no man xal denye
 Hoo excede my comawndement · Anon 3e certefye
 Yf Any ertyk here reyn · to me 3e compleyn
 For in me lyth þe powere · all trewthys to trye
 And pryncypaly oure lawys · þo must I susteyñ.
 ¶ 3ef I may aspey · þe contrary³ no wheyle xal þei reyn

¹ Or *held*.² So in MS.³ *contrary* apparently first written, corrected to *contraly*, and again, imperfectly but possibly by the scribe, to *contrary*.

But a-non to me be browth · *and* stonde present 10
 Be-fore here jewge · wich xal not feyð
 But aftere here trespase · to gef hem jugement
 Now serys for A prose · heryth myn intent
 There is on jhesus of nazareth · þat oure lawys doth excede
 Yf he procede · thus · we xal us all repent 15
 For oure lawys · he dystroyt · dayly with his dede.

39^v ¶ There fore be your cowncel we must take hede
 What is be ¹ to provyde or do in pis case
 Ffor yf we let hym þus go · *and* ferdere prosede
 Ageyn sesare *and* oure lawe we do trespase. 20

¶ Sere þis is myn Avyse · þat 3e xal do
 Send to cayphas for cowncel knowe his intent
 For yf jhesu proce ³ *and* þus forth go
 Oure lawys xal be dystroyd thes se we present. primus doctor
 annas ²

¶ Sere remembre þe gret charge · þat on 3ow is leyð ij^{us} doctor
 þe lawe to ke ⁵ which may not ffayle ⁶ annas ⁴ 25
 Yf any defawth prevyð of 3ow be seyð
 þe jewys with trewth · wyl 3ow a-sayl
 Tak hed whath cownsayl · may best provayl ⁷
 After rewfyn *and* leyoð · I rede ⁸ þat 3e sende 30
 They arn temperal jewgys, þat knowyth þe parayl
 With 3oure cosyn cayphas · þis matere to Amende.

Annas

¶ Now surely þis cowncel · revyfe myn herte
 3oure cowncel is best as I can se
 Arfexe in hast loke þat þou styrt 35
And pray cayphas my cosyn come speke with me.

¶ To rewfyn *and* leon þu go Also
And pray hem þei speke with me in hast

¹ So in MS. for *best*.

² *Annas* written in a different hand, possibly that of Ff. 95, 96.

³ So in MS. for *procede*.

⁴ *annas* written as before.

⁵ So in MS. for *kepe*.

⁶ The first three letters in this word have been written over others.

⁷ So (pvayl) in MS.

⁸ With this word the ink becomes darker and the writing is perhaps slightly more angular from here to the bottom of Fo. 141^v, where the darker ink ceases.

For A pryncipal matere · þat haue to do
 Wich must be knowe or þis day be past.

40

Arfexe

¶ My souereyn at þour intent · I xal goñ
 In al þe hast þat I kan hy
 On to Cayphas · rewfyn *and* lyoñ
 And charge þoure intent þat þei xal ply.

Fo. 140 *here goth þe masangere forth and in þe mene tyme cayphas shewyth him-self in his skafhald · Arayd lych to Annas savyng his tabbard xal be red furreyd with white ij doctorys with hym arayd with pellys aftyr þe old gyse and furreyd cappys on here hedys · Cayphas þus seying.*

Cayphas

¶ As A primat most preudent · I present here sensyble
 buschopys of þe lawe with al þe cyrcumstawns
 I Cayphas am jewge · with powerys possyble
 To distroye all errouris · þat in oure lawys make varyawns
 All thyngys I convey be reson *and* temperawnce
 And all materis possyble · to me ben palpable
 Of þe lawe of moyses I haue A chef governawns
 To seure¹ ryth *and* wrong in me is termynable.

45

50

¶ but þer is on Cryst þat oure lawys is varyable
 he perverte þe pepyl with his prechyng ill
 We must seke A mene · on to hym reprevable
 ffor yf he procede oure lawys he wyl spyll.

55

¶ We must take good cowncel in þis case
 Of þe wysest of þe lawe² þat kan þe trewthel teller
 of þe jewgys of pharasy · *and* of my cosyn Annas
 for yf he procede be prossesse · oure lawys he wyl felle.

60

¶ Myn lord plesyt þow to pardon me for to say
 þe blame in þow · is as we fynde⁴
 to lete cryst continue þus day be day
 With his fals wichcraft þe pepyl to blynde

primus doct[or]
 Cayfas³

¹ *deuere* first written and crossed through.

² *ll* written before *lawe* and crossed through.

³ *Cayfas* written as *Annas* above in the Fo. 95, &c., hand.

⁴ *haue fow* first written and crossed through.

He werkyth fals meracelis Ageyns ¹ all kende
And makyth oure pepyl to leve hem in
 It is *your* part to take hym *and* do hym bynde
And gyf hym jugement for his gret syn.

65

¶ For-sothe sere of trewth this is þe case
 On to *our* lawe þe don oppressyōn
 þat þe let cryst from *you* pace
and wyl not don on hym correxioñ
 Let Annas knowe *your* intencion
 With prestys *and* jewgys · of þe lawe
And do cryst fforsake his fals oppynyōn
 Or in to A preson lete hem be thrawe.

ij^{us} doctor

Cayphas ²

70

75

Cayphas

¶ Wel serys þe sal se with-inne short whyle
 I xal correcte hym · for his trespas
 He xal no lenger oure pepyl be-gyle
 Out of myn dawngere he xal not pas.

80

*here comyth þe masangere to cayphas and in þe mene tyme rewryfyn
 and lyon schewyn hem in þe place in ray tabardys furreyd and rayhodys
 a-bouth here neckys furreyd · þe masangere seying*

Masangere

¶ Myn reverent souereyn · *and* it do *you* plese
 Sere annas my lord hath to *you* sent
 He prayt *you* þat þe xal not sese
 Tyl þat þe ben with hym present.

Cayphas

85

¶ Sere telle myn cosyn I xal not fayl
 it was my purpose hym for to se
 For serteyn materys þat wyl ³ provayle ⁴
 þow he had notwth a sent to me.

Masager

¶ I I recomende me to *your* hey degre
 on more massagys I must wende.

90

Cayphas

Ffare wel sere *and* wel þe be
 gret wel my cosyn *and* my ffrede ⁵

¹ *all kende* first written before *Ageyns* and crossed through.

² *Cayphas* writtten as *Annas* above in the Fo. 95, &c., hand.

³ The *l* seems to have been omitted and inserted later.

⁴ So in MS.

⁵ So in MS. for *ffrende*.

here þe masager metyth with þe jewgys sayng

Masager

¶ Heyl jewgys of jewry · of reson most prudent
of my massage to *you* · I make relacion
my lord sere Annas hath for *you* sent
to se his presens with-owth delacion.

95

Rewfynd

¶ Sere we Are redy At his comawndement
To se sere Annas in his place
it was oure purpose *and* oure intent
to A be with hym with-inne short space.

100

leyonð

¶ We are ful glad his presence to se
sere telle hym · we xal come in hast
no declaracion þer-in xal be
but to his presens hye us fast.

masager

¶ I xal telle my lord seris as *þe* say
þe wyl ful-fylle al his plesawns.

105

Rewfynd

Sere telle hym · we xal make no delay
but come in hast · at his instawns.

¶ *here þe masangere comyth to Annas þus seyng*

masan[ger]

¶ My lord *and* it plese *you* to haue intellygens
Ser Cayphas comyth to *you* in hast
Rewfyn *and* lyon · wyl se *your* presens
And se *þow* here or þis day be past.

110

Annas

Fo. 141^v ¶ Sere I kan þe thank of þi dyligens
(marked 140) Now ageyn my cosyn I wole walk
Serys folwyth me on to his presens
Ffor of these materys we must talk.

115

*a here Annas goth downð to mete with cayphas and in þe mene tyme
þus seyng*

Cayphas

¶ Now on to annas let us wende
ech of vs to knowe otherys intent
Many materys I haue in mende
þe wich to hym I xal present.

120

i^{us} doctor C.

ij^{us} doctor C.

Annas

Cayphas

Rewfynd

¶ Sere of all othere thyng remembre þis case
Loke þat ihesus be put to schame.

Whan we come present befor annas
Whe xal rehers all his gret blame.

*here þe buschopys with here clerkys and þe Pharaseus mett and ¹
þe myd place and þer xal be a lytil oratory with stolys and cusschonys
clenly be-seyn ² lyck as it were a counsel hous · Annas þus seying*

¶ Wel come ser Cayphas · and 3e jewgys ³ alle
now xal 3e knowe all myn entent
A wondyr case serys · here is be-falle
On wich we must · gyf jewgement ⁴
Lyst þat we aftyre þe case repent
Of on cryst þat goddys sone · som doth hym calle
He shewyth meraclys · and sythe present
þat he is prynee of pryncys alle.

¶ The pepyl so fast to hym doth falle
Be prevy menys as we a-spye
3yf he procede · son sen 3e xalle
þat oure lawys he wyl dystrye ⁵.

¶ It is oure part þus ⁶ to deny
What is 3our cownceit in þis cas.

Be reson þe trewth here may we try
I cannot dem hym with-outh trespase
Be-cause he seyth in every A place
þat he kyng of jewys in every degre
perfore he is fals knowe wel þe case
Sesar is kyng and non but he.

¶ He is An eretyk ⁷ and a tretour bolde
To sesare and to oure lawe seitayn

¹ So in MS. for *at*. ² A mark over *be*, as for *ben*, is probably accidental.

³ The *g* omitted and written over the line.

⁴ *alle* first written after *jewgement* and crossed through.

⁵ *þat oure lawys* scribbled beneath in a slightly later hand (?).

⁶ *þus* perhaps corrected to *þis*. The MS. is rubbed.

⁷ The *t* in this word is blotted and may have been corrected in some way.

Bothe in word *and* in werke *and* 3e be-holde
He is worthy to dey *with* mekyl peyn.

leon

¶ pe cawse þat we been here present
To fortifye pe lawe *and* trewth to say
Jhesus ful nere oure lawys hath shent
perfore he is worthy for to day.

150

i^{us} doctor An[nas

¶ Serys 3e þat ben rewelerys of pe lawe
On jhesu 3e must gyf jugement
Let hym fyrst ben hangyn *and* drawe
and panne his body in fyre be brent.

155

ij^{us} doctor An[nas

¶ Now xal 3e here pe intent of me
Take jhesu þat werke us all gret schame
Put hym to deth · let hym not fle
For þan pe comownys¹ þei wyl 3ow blame.

160

i^{us} doctor Cayp[has

Fo. 142^v ¶ He werke *with* weche²-crafte · in eche place
And drawyth pe pepyl to hese intent
Be whare 3e jewgys let hym not passe
þan be my trewth³ 3e xal repent⁴.

ij^{us} doctor Cayphas

165

¶ Serys takyth hede on to þis case
and in 3our jewgement be not slawe
per was nevyr man dyd so gret trespace
As jhesu hath don Ageyn oure lawe.

Annas

¶ Now bretheryn þan wyl 3e here myn intent
These ix days let us A-byde
We may not gyf so hasty jugement
but eche man inqwere on his syde
Send spyes A-bouth pe countre wyde
to se *and* recorde *and* testymonye
And þan hese werkys he xal not hyde
nor haue no power hem to denye.

170

175

Cayphas

This cownceff A-cordyth to my reson.

¹ *Cowm* first written.² Some miswritten letter—?j—after *weche*.³ Or *trowthe*—letter blotted.⁴ *repepent* first written.

Annas

And we All to be same.

va-α { here *Enteryth þe Apostyl petyr and johan þe euangelyst*
with hym.

petyr seynng

O 3e pepyl · dyspeyryng be glad
A gret cause 3e haue · and 3e kan se
þe lord of all þing · of nowth mad
is comyng 3our comfort to be
All 3our langorys · salvyn xal he
-cat { 3our helthe is more pan kan wete.¹

¶ jhesus

¶ Ffrendys be-holde þe tyme of mercy
The whiche is come now *with-owt dowth*
mannys sowle in blys now xal edyfy
and þe prynce of þe werd is cast owth.

180

¶ Go to 3on castel þat standyth 3ow Ageyn
sum of myn dyscyplis · go forth 3e to
þere xul 3e ffyndyn bestys tweyn
An Asse tyed and here fole Also
Vn-losne þat Asse · and brynge it to me pleyne
Iff any mas³ Aske why þat 3e do so
Sey þat I haue nede to þis best certeyn
and he xal not lett 3ow · 3our weys for to go
þat best brynge 3e to me.

185

190

1^{us} Apostolus

holy prophete we gon oure way
we wyl not 3oure wound de-lay
Also sone as þat we may

We xal it brynge to the.

195

here þei ffecch þe Asse with þe ffole and þe burgeys seyth

Burgensis

¶ Herke 3e men who 3aff 3ow leve
Thus þis⁴ best ffor to take Away

¹ This passage is cancelled in the MS. by a red stroke through the stage direction, black strokes through the speech, and a red bracket and the word *vacat*, as above, in black.

² This folio is interpolated. It is of different paper and the writing (though this is the same as that of the body of the MS.) and rubrication have not the features that distinguish the rest of quire N.

³ So in MS. ⁴ ff crossed through after *þis*.

but only ffor pore men to releve
this Asse¹ is ordayned as I ȝow say.

Philippus

200

Good sere take this At no greff²
Oure mayster us sent hedyr pis day
he hath grett nede *with-owt* repreff
perfore not lett us I þe pray
pis best for to lede.

Burgensis

205

Fo. 143^v Sethyn þat it is so .³ þat he hath ȝow sent
werkyth his wyll *and* his intent
take þe beste as ȝe be bent
and evyr wel mote ȝe spede.

jacobus minor

210

¶ This best is brought ryght now here lo
holy prophete At þin owyn wyll
And *with* þis cloth Anon Also
pis bestys bak we xal sone hylle.

Philippus

215

Now mayst þou ryde whedyr þou wylt go
Thyn holy purpos to ffylfille
thy best fful redy is dyth þe to
bothe meke *and* tame þe best is styлле
And we be redy Also
Iff it be plesynge to þi ssyght
The to helpe A-non forth ryght
Vpon þis best þat þou were dyght
þi jurney ffor to do.

220

*here cryst rydyth out of þe place And he wyl . and Petyr and
Johan Abydyn styлле . And at þe last whan þei haue doñ þer
prechyng þei mete with jhesu,*

Petrus

¶ O ȝe pepyl dyspeyryng³ . be glad
A grett cawse ȝe haue *and* ȝe kan se
þe lord þat all thyng . of nought mad
is comynge ȝour comforte to be
All ȝour langoris . salvyn xal he

225

¹ *assa* first written.

² Thus this best to take first written as the following line and crossed through.

³ The last *y* in this word is altered from an *e*.

your helthe is more than 3e kan wete

¹ He xal cawse þe blynde · þat þei xal se
þe def to here · þe dome · for to speke.

¶ þei þat be crokyd · he xal cause hem to goo 230

In þe wey · þat johan baptyst · of prophecyed

Sweche A leche · kam 3ow nevyr non too

Wher-fore what he comawndyth · loke 3e Applied

þat som of 3ow · be blynd · it² may not be³ denyd⁴

Ffor hym þat is 3our makere · with 3our gostly ey 3e xal not
knowe 235

of his comaundement · in 3ow gret negglygens is Aspyed

Where-fore def · fro gostly heryng · clepe 3ow I howe.

¶ And some of 3ow · may not go · 3e be so crokyd

For of good werkyng · in 3ow · is lytyl habundawns

Tweyn⁵ fete · heuery man xuld haue · and it were lokyd 240

Wyche xuld bere · þe body gostly · most of substawns

Ffyrst is to love god Above all other plesawns

þe secunde · is to love · þi neyboze · as þin owyn persone

and yf pese tweyn · be kepte in perseverawns

Into þe celestyal habytacion · 3e Arn habyl to gone. 245

¶ Many of 3ow be dome · why · for 3e wole not redresse

Be Mowthe · 3our dedys mortal · but þer-in don perdure

Of þe wych · but 3e haue contrycyon · and 3ow confesse

3e may not in-heryte hevyn · þis I 3ow ensure

And of All pese maladyes · 3e may haue gostly cure 250

For þe hevynly leche · is comyng 3ow · for to vicyte

And as for payment · he wole shewe 3ow · no redrure

Ffor with þe love of 3owre hertys · he wole be Aqwhyte.

Johannes apostolus

v

Apostolus johannes

¶ On to my brotherys for-seyd rehersall

þat 3e xuld 3eve þe more · veray confydens 255

¹ The less regular writing and less discriminating rubrication of the N quire resumed.

² it has been written over an erasure in darker ink.

³ dey first written instead of be and crossed through and be written above the line.

⁴ The id seems to have been added as a correction.

⁵ The contraction mark is a rough blotted stroke.

I come *with* hym as testimonya¹
 Ffor to conferme · *and* fortifye his sentens
 þis lord xal come *with-out* resystens
 On to þe Cety-ward he is now comyng
 Where-fore dresse þow *with* a¹ dew dilygens 260
 To honowre hym as þour makere *and* kyng.

¶ And to fulfyll þe prophetys prophese
 Vp-on An Asse he wole hedyr ryde
 Shewyng þow exawmple of humylyte
 Devoydyng þe Abhomynable synne of pryde 265
 Whech hath ny conqweryd a¹ þe werd wyde
 Grettest cause of A¹ þour trybulacyoⁿ
 Vse it ho so wole · for it is þe best gyde
 þat þe may haue to þe place of dampnacyoⁿ.

¶ Now brothy^r in god syth we have intellygens 270
 þat oure lord is ny come to þis cete
 To Attend up-on his precyous presens
 it syttyth to us · as semyth me
 Wherfore to mete whit hym now go we
 I wold fore no thyng we where² to late 275
 to þe cete-ward fast drawyth he
 me semyth he is ny at þe gate³

æ here spekyth þe iiij ceteseynys · þe fyrst þus seyng⁴
 1^{us} ciues de jherusalem

Fo. 145⁵ ¶ Neyborys gret joye in oure herte wē may make
 þat þis hefly kyng · wole vycyte þis cyte.

ij^{us} ciues 280

Yf oure eerly kyng · swech a jorne xuld take
 to don hym honour *and* worchepe · besy xuld we be.

iiij^{us} ciues

Mech more þan to þe hevyⁿly kyng · bownd Are we
 Ffor to do þat xuld be to his persone reuerens.

¹ The second *l* is written over some blotted letter (? *e*).

² The *h* in this word is written over an *e*.

³ The *g* has been altered from some other letter.

⁴ A note in a later hand stands in the left-hand margin at the bottom of this folio: *here entrieth þe fyrst prophete*.

⁵ Two numbers, 16 and 40, are here crossed out in paler ink.

iiiij ci[ues

late vs þan welcome hym with flowrys and brawnchis of þe tre

Ffor he wole take þat to plesawns · becauſe of redolens. 285

here þe iiiij ceteseynys makyn hem redy for to mete with oure lord
goyng barfot and barelegged and in here shyrtys ſavyng þei xal
haue here gownys caſt A-bowth theme and qwan þei ſeen oure lorde þei
xal ſprede þer clothis be-forn hym and he xal lyth and go þer upone
and þei xal falle downe up-on þer knes alle atonys þe fyrſt þus ſeyng
i^{us} ciues

¶ Now blyſſyd he be þat in oure lordys name

to us in Any wyſe wole reſorte

And we be-leve · veryly · þat þou doſt þe ſame

For be þi mercy xal ſpyng mannys comforte.

here cryſt paſſyth forth · þer metyth with hym a ſerteyn of
chyldeſyn with flowrys and caſt be-forn hym and They ſynggyn
Gloria laus and be-forn on ſeyt[. . .

Thow ſone of davyd þou be oure ſupporte

290

At oure laſt day whan we xal dye

Where-fore we Alle Atonys to þe exorte

Cryeng mercy mercy mercy.¹

Jheſu²

¶ Ffrendys be-holde þe tyme of mercy

þe wich is come now · with-owtyn dowth

295

Mannys ſoule in blyſſe now xal edyfy

And þe prynce of þe werd · is caſt owth

As I haue prechyd in placys A-bowth

And ſhewyd experyence · to man and wyf

In to þis werd goddys ſone hath ſowth

300

Ffor veray loue · man to revyfe.

¶ The trewth of trewthys xal now be tryede

and A perfyth of corde be-twix god and mañ

Wich trewth xal nevyr be dyvide

Confuſyon on to þe fynd ſathan.

305

i^{us} pauper homo

¶ þou ſone of davyd on vs haue mercye

As we muſt ſtedfaſt be-levyn in þe

¹ A ſimilar note in the ſame later hand ſtands at the bottom of Fo. 145 with a reference mark to the cloſe of this ſpeech: *here entreth þe parte of þe i^{de} prophete.*

² The name of the ſpeaker ſtands as uſual at the bottom of the laſt page, but in this caſe is written again at the top of Fo. 145^v.

þi goodnesse lord lete us be nye
 Whech lyth blynd here *and* may not se.

ij^{us} pauper homo

310

¶ Lord lete þi mercy to us be sewre
and restore to us oure bodyly syth
 We know þou may us wel recure
 With þe lest poynt · of þi gret myth.

Jhesu

¶ þowre be-leve hath mad þou for to se^{*}
And delyveryd þou fro Alȝ mortal peyn
 blyssyd be Alȝ þo þat be-leve on me
And se me not *with* here bodyly eyn.

315

α here Cryst blyssyth here eyn *and* þei may se þe fryst seynȝ

i^{us} pauper homo

Fo. 146

* Gromercy¹ lord of þi gret grace
 I þat was blynd · now may se.

ij^{us} pauper homo

320

Here I for-sake al my trespase
And stedfastly wyl be-levyn on þe.

α here cryst procedyth on fote *with* his dyscypulys After hym cryst
 wepyng up-on þe cyte sayng þus †

Jhesu

¶ O Jherusalem woful is þe ordenawnce
 Of þe day of þi gret persecucyōn
 þou xalt be dystroy² *with* woful grevans
and þi ryalte browth · to trew confusyon
 ȝe þat in þe cete · han habytacyōn
 þei xal course þe tyme þat þei were borȝ
 So gret advereȝte *and* trybulacion
 Xal falle on hem both evyn *and* morwyn.

325

27

¶ þei þat han most chylderyn sonest xal wayle
and seyn Alas · what may þis meen
 Both mete *and* drynk · sodeynly xal fayle
 Þe vengeance of god þer xal be seen

330

* No paragraph sign here in MS.

¹ Somewhat larger capital than usual.

† A large sign in darker coloured ink stands in the left-hand margin
 against this stage direction and the first lines of the next speech.

² So in MS.

þe tyme is comyng · hes woo xal ben
 þe day of trobyl *and* gret grevauns
 Bothe templys *and* towrys they xal down cleen
 O cete fful woful · is þin Ordenawns.

335

Petrus

¶ Lord where wolte þou kepe þi maunde
 I pray þe now lete us haue knowyng
 þat we may make redy for þe
 þe to serve with-owte · latyng.

340

Johannes

To provyde lord · for þi comyng
 With all þe obedyens · we kan A-tende
 And make redy for þe in Al thyng
 In to what place þou wytl¹ us send.

345

Jhesu

¶ Serys goth to syon *and* 3e xal mete
 A pore man in sympyl A-ray
 Beryng watyr in þe strete
 Telle hym I xal come þat way
 On-to hym mekely · loke þat 3e say
 þat hese house I wele come tyll
 he wele not onys to 3ow sey nay
 But sofre to haue all 3our wylle.

350

Petrus

¶ At þi wyl lord it xal be don
 To seke þat place we xal us hye.

355

Johannes

In All þe hast · þat we may go
 þin comawdement² nevyr to denye.

here petyr *and* johan gon forth metyng with symon leprows beryng
 A kan with watyr petyr þus seyng

Petrus

¶ Good-man þe prophete · oure lord jhesus
 þis nyth wyl · rest wyth-in þin halle
 On massage to þe he hath sent vs
 þat ffor his sopere ordeyn þou³ xalle³.

360

¹ So apparently in MS. for *wylt*—Halliwell reads *wyth*; *wylt* is possible; the letters are not clear.

² So in MS.

³ The *e* is written over another letter (? *t*).

Johannes

3a for hym *and* his dyscypulys Alle
 Ordeyn þu for his maunde
 A paschaft lomb what so be-falle
 Ffor he wyl kepe his pasch *with* the.

365

Symon

Fo. 147 ¶ What wyl my lord · vesyte my plase
 Blyssyd be þe tyme of his comyng
 I xal ordeyn *with-inne* short space
 Ffor my good lordys wel comyng
 Serys walkyth in at þe begynnynng
And se what vetaylys · þat I xal take
 I am so glad of þis tydyng
 I wot nevyr what joye þat I may make.

370

α *here þe dyscypulys gon in with Symone to se þe ordenawns and cryst
 comyng thedyr-ward þus seying*

Jhesus

¶ Þis path is Calsydon¹ · be goostly ordenawns
 Wech xal conuey us wher we xal be
 I knowe ful redy is þe purvyaunce
 Of my frendys þat lovyng me
 Contewnyng² in pees · now procede we
 For mannys love þis wey I take
 With gostly ey I veryly se
 þat man ffor man · an hende must make.

375

380

α *here þe dyscypulys come A-geyn to cryst petyr þus seying*

Petrus

¶ All redy lord is oure ordenawns
 As I hope to 3ow plesyng xal be
 Seymon hath don at 3oure instawns
 He is ful glad 3our presens to se.

385

Johannes

¶ All thyng we haue lord at oure plesyng
 þat longyth to 3oure mawnde *with* ful glad chere
 Whan he herd telle of 3our comyng
 Gret joye in hym þan dyd Appere.

Fo. 147^v *here comyth symon out of his hous to welcome cryst.*

¹ So in MS. Halliwell prints *cal Sydon*.

² So in MS.

Symon

¶ Gracyous lord · wel come þu be
Reverens be to þe both god *and* man
My poer hous · þat þou wylt se
Weche am þi servaunt as I kan.

390

Jhesu

¶ There joye of All joyis to þe is sewre
Symon I knowe þi trewe intent
þe blysse of hefne · þou xalt recure
Dis rewarde I xal þe grawnt present.

395

¶ here Crist enteryth in-to þe hous with his disciplis and ete þe paschal
lomb and in þe mene tyme þe counsel hous befor-seyd xal sodeynly
onclose schewyng þe buschopys prestys and jewgys syttyng in here
Astat lyche as it were A convocacyone · Annas seying þus

Annas

¶ Be-hold ¹ it is nowth al þat we do
In alle houre materys we prophete nowth
Wole ² 3e se wech peusawns of pepyl drawyth hym to
Ffor þe mervaylys þat he hath wrowth.

400

¶ Some othyr sotylte · must be sowth ³
Ffor in no wyse we may not þus hym leve
Than to A schrewde conclusyōn · we xal be browth
Ffor þe romaynes þan wyl us myscheve.

405

¶ And take oure Astat *and* put us to repreve
and convey all þe pepyl at here owyn request
and þus all þe pepyl in hym xal be-leve
Perfore I pray 3ow cosyn · say what is þe best.

Cayphas

8 Attende now serys to þat I xal seye
on-to us all it is most expedyent
þat o man ffor þe pepyl xuld deye
þan all þe pepyl xuld perysch *and* be shent.

410

¶ Perfor late us werk wysely þat we us not repent
We must nedys put on hym som fals dede
I sey for me I had levyr he were brent
þan he xuld us alle þus ouyr-lede

415

¹ Larger capital than usual.

² Or *Wele*.

³ *wrowth* first written.

per-fore every man on his party help at þis nede
and cowntyrfete all þe sotyltes þat ȝe kan
 now late se ho kan ȝeve best rede
 to ordeyn sum dystruccion ffor þis man.

420

Gamalyel

¶ Late us no lenger make delacion
 but do jhesu be takyn in hondys fast
And all here ffolwerys to here confusyon
And in-to a preson do hem be cast
 Ley on hem yron þat wol last
 Ffor he hath wrouth a-ȝens þe ryth
And sythyn Aftyr we xal in hast
 Jewge hym to deth with gret dyspyth.

425

Rewfynd

* ¶ Ffor he hath trespacyd A-ȝens oure lawe
 me semyth þis were best jewgement
 With wyld hors lete hym be drawe
And afftyr in fyre he xal be brent.

430

leyon

¶ Serys o thyng my self herd hym sey
 þat he was kyng of jewys Alle
 þat is a-now to do hym dey
 Ffor treson to sezar we must it calle.

435

Fo. 148^v ¶ He seyð Also to personys þat I know
 þat he xuld *and* myth serteyn
 þe gret tempyl mythtyly ovyr-throw
and þe thrydde day reysynt Ageyn.

440

¶ Seche materys þe pepyl doth conseyye¹
 To ȝeve credens to his werkys Alle
 In hefne he seyth xal be his reyn
 Bothe god *and* man he doth hym calle.

445

Rewfynd

And All þis day we xuld contryve
 What shameful deth jhesu xuld haue
 We may not do hym to meche myscheve
 þe worchep of oure lawe to save.

leyon

¶ Vp on A jebet lete hym hongyn be
 þis jugement me semyth it is reson

450

¹. So in MS. for some word (? *constreyn*) to rhyme with *reyn*.

þat all þe countre may hym se
and be ware be his gret treson.

Rewfynd

¶ ȝet o thyng serys ȝe must A-spye
And make A ryth sotyl ordenawns
Be what menys ȝe may come hym bye
For he hath many folwerys at his instawns.

455

Annas

¶ Serys þer of we must have avysement
and ben Acordyd or þan we go
How we xal han hym at oure entent
Som wey we xal fynd þerto.¹

460

Mawdelyn

¶ As a cursyd creature closyd all in care
and as a wyckyd wrecche all wrappyd in wo
Of blysse was nevyr no berde so bare
as I my-sylf þat here now go

Maria Magdalen

465

Alas Alas I xal for fare
ffor þo grete synnys þat I haue do
lesse than my lord god sum-del spare
and his grett mercy receyve me to

Mary mawdelyn is my name

470

Now wyl I go to cryst jhesu
ffor he is lord of all vertu
and for sum grace I thynke to sew
ffor of my-self I haue grett shame.

¶ A mercy lord and salve my synne
Maydenys floure þou wasch me fre
þer was nevyr woman of mannys kynne
so ful of synne in no countre
I haue be fflowyd be fryth and ffenne

475

¹ At the bottom of the folio below this line stands the stage direction : *α . here judas caryoth comyth in-to þe place*, followed by the word *Jhesus* as name of the next speaker. These are crossed through in black and red ink. Beneath stand three alternative catchwords : *now cownter fedyd*, in the same ink as the text (cf. Fo. 152) crossed through in red ; *myn hert is ryth*, in fainter ink (cf. Fo. 150) crossed through in black ; and *as a cursyd* (cf. Fo. 149), in the same ink as *Mawdelyn*, written as name of speaker under the cancelled *Jhesus*.

² Quire O is of different paper from quire N and the following quires P, Q, R ; and the writing and rubrication have not the characteristic features found in quire N and quires P, Q, R.

And þis oynement þat I heydr brought
Ffor now myn hert is clensyd from thought
þat Ffyrst was combryd with care.

Judas

¶ Lord me thynkyth þou dost ryght ylle
To lete þis oynement so spyllē
To selle it | yt were more skylle
and bye mete to poer men
The box was worth of good mone
iij C. pens fayr and fre
þis myght a bowht mete plente
to Ffede oure power keñ.

515

520

Jhesus

¶ Pore men xul abyde
A-geyn þe woman þou spekyst wronge
And I passe forth in A tyde
Off mercy is here mornynge songe.

525

here cryst restyth and etyth A lytyl and seyth syttyng to his disciplis
and mary mawdelyn¹

50

¶ Jhesus

¶ Myn herte is ryght sory And no wondyr is
Too² deth I xal go and nevyr dyd trespas
But 3itt most grevyth³ myn hert evyr of this
On of my bretheryn xal werke þis manas
On of 3ow here syttyng my treson xal tras
On of 3ow is besy my deth here to dyth
and 3itt was I nevyr in no synful⁴ plas
Where-fore my deth xuld so shamfully be pyght.

530

Petrus

¶ My dere lord I pray the þe trewth for to telle
Whiche of vs ys he þat treson xal do
Whatt traytour is he þat his lord þat wold selle
expresse his name lord þat xal werke þis woo.

535

Johannes

If þat þer be on þat wolde selle so
Good mayster telle us now opynly his name

¹ The words *gokth here outh* follow, but have been crossed out in black and red ink.

² *Thoo* first written and the *h* marked with deleting dot.

³ The *g* has been written over some correction.

⁴ Some miswritten letters (? *syv*) crossed out before *synful*.

What traytour is hym þat · from þe þat wolde go 540
And with ffals treson ffullfyllle his grett shame.

Andreas

¶ It is right dredfull such tresson to thynke
and wel more dredfful to werk þat bad dede
Ffor þat ffals treson to helle he xal synke
In endles peynes grett myscheff to lede. 545

Jacobus maior

It is not I lord ffor dowte I haue drede
þis synne to fulfyllle cam nevyr in my mende
Iff þat I solde þe · thy blood ffor to blede
In doynge þat treson my sowle xulde I shende.

Matheus

Fo. 150^v ¶ Alas my dere lord what man is so wood 550
Ffor gold or for sylvyr hym-self so to spyllle
he þat þe doth selle ffor gold or for other good
with his grett Covetyse hym-self he doth kylle.

Bartholomeus

What man so evyr he be of so wykyd wylle
dere lord among vs · tell vs his name all owt 555
He þat to hym tendyth · þis dede to fulfille
Ffor his grett treson his sowle stondyth in dowl.

Philippus

¶ Golde sylver and tresoor sone doth passe away
but with-owtyn ende evyr doth laste þi grace
A lorde who is that · wyll chaffare þe for monay 560
Ffor he þat sellyth his lord to grett is þe trespase.

Jacobus minor

That traytour þat doth þis orryble manace
bothe body and sowle I holde he be lorn
Dampnyd to helle pytt fer from þi face
Amonge All fflowle fyndys to be rent and torn. 565

Symon

¶ To bad A marchawnt þat traytour he is
and ffor þat monye ¹ he may mornyng make
Alas what cawsyth hym to selle þe kyng of blys
Ffor his fals wynnynge þe devyl hym xal take.

Thomas

Ffor his ffals treson þe fendys so blake 570
xal bere his sowle depe down into helle pytt

¹ may first written before monye and crossed through.

resste xal he non haue · but evyr-more wake
brennyng in hoot fyre in pr̄eson evyr shytt.

Thadeus

¶ I woundyr ryght sore who þat he xuld be
Amonges vs all bretheryn þat xulde do þis synne
Alas he is lorn þer may no grace be
In depe helle donjeon his sowle he doth pynne.

575

Jhesus

In my dysche he Etyht þis treson xal be-gynne
Wo xal be-tydyn hym for his werke of dred
he may be ryght sory swych ryches to wyne
ad¹ whysshe hymself vn-boin ffor þat synful ded.

580

Judas

¶ The trewth wolde I knowe as leff as ȝe
And þerfore good ssere þe trewth þou me telle
whiche of vs All here þat traytour may be
Am I þat person þat þe now xal selle.

585

Jhesus

So seyst þi-selff Take hed att þi spelle
þou Askyst me now here if þou xalt do þat treson
Remembyr þi-self A-vyse þe ryght welle
þou art of grett Age and wotysst what is reson.

here judas rysyth prevely and goth in þe place and seyt now
cownter[fetyd.

[Remainder of Fo. 151—2¼ inches—and Fo. 151^v left blank.*]

Judas

52 ¶ Now cowntyrfetyd I haue A prevy treson
2) My Maysterys power for to felle
I judas xal A-say be some³ encheson
On-to þe jewys hym for to selle
Som mony for hym ȝet wold I telle
Be prevy menys I xal a-say
Myn intent I xal fulfille
No lenger I wole make delay.

590

595

¹ So in MS.

* [John Holand is scribbled on Fo. 151^v (marked 150), and two and half a third black tapering marks extend from near the top to near the bottom of the page; cf. Fo. 164.]

² In this quire the writing and rubrication have the characteristics found in quire N.

³ A j (i) first written and crossed through after some.

¶ *Þe princys of prestys now be present*
Vn-to hem now my way I take
I wyl go tellyn hem myn entent 600
I trow ful mery I xal hem make
Mony I wyl non for-sake
And þei profyr to my plesyng
For covetyse I wyl with hem wake
and on-to my maystyr I xal hem bryng. 605

¶ *Heyl prynsesse and prestys þat ben present*
New tydyngys to 3ow I come to telle
3yf 3e wole folwe myn intent
my mayster jhesu I wele 3ow selle
Hese intent and purpose for to felle 610
For I wole no lenger folwyn his lawe
Late sen what mony þat I xal telle
and late jhesu my maystyr ben hangyn and drawe.

Gamalye[1]

¶ *Now welcome judas oure owyn frende*
Take hym in serys be þe honde 615
We xal þe both geve and lende
And in every qwarel by þe stonde.

Rewfyn

Fo. 152^v ¶ *Judas what xal we ffor þi mayster pay**
þi sylver is redy and we A-corde
þe payment xal haue no delay 620
But be leyde down here At a worde.

Judas

¶ *Late þe mony here down be layde*
And I xal telle 3ow as I kan
In old termys I haue herd seyde
þat mony makyth schapman. 625

Rewfyn

¶ *Here is thretty platys of sylver bryth*
Fast knyth withinne þis glove
And we may haue þi mayster þis nyth
þis xalt þou haue and all oure love.

* The name John Holand is scribbled again in the margin of this page and of Fo. 153^v; on Fo. 155^v Holland Hary; and on Fo. 154^v there are indecipherable scribblings in similar ink and hand.

- ¶ 3e Are resonable chapmen to bye *and* selle
 þis bargany with 3ow now xal I make
 Smyth up 3e xal haue al 3our wylle
 Ffor mony wyl I non for-sake.
- Judas
 630
- ¶ Now þis bargany is mad ful *and* fast
 Noyther part may it for-sake
 But judas þou must telle us in hast
 Be what menys we xal hym take.
- leyoñ
 635
- ¶ 3a þer be many þat hym nevyr sowe
 Weche we wyl sende to hym in fere
 þer-for be A tokyn we must hym knowe
 þat must be prevy be-twyx us here.
- Rewfyn
 640
- ¶ 3a be ware of þat for ony thyng
 For o dyscypil is lyche þi mayster in al parayl
 53 And 3e go lyche in Añ clothyng
 So myth we of oure purpose fayl.
- leyoñ
 645
- ¶ As for þat serys haue 3e no dowth
 I xal ordeyn so 3e xal not mysse
 Whan þat 3e cvm¹ hym Añ A-bowth
 Take þe man þat I xal kysse.
- Judas
- ¶ I must go to my maystyr A-geyn
 Dowth not serys þis matere is sure i-now.
- 650
- Fare wel judas oure frend serteyn
 þi labour we xal ryth wel A-low.
- Gamalyel
- ¶ Now wyl I sotely go seke my mayster Ageyn
and make good face as I nowth knew
 I haue hym solde to wo *and* peyn
 I trowe ful sore he xal it rew.
- Judas
 655
- α here judas goth in sotylly wher-as he cam fro.
- Annas
- ¶ Lo serys a part we haue of oure entent
 For to take jhesu now we must provyde

¹ The *v* seems to be written over some other letter (? *u*).

A sotyl meny to be present
 þat dare fyth *and* wele A-byde. 660

Gamalye[1

¶ Ordeyn eche man on his party
 Cressetys lanternys *and* torchys lyth¹
 And þis nyth to be þer redy
 With exys gleyvis² *and* swerdys bryth. 665

Cayphas

¶ No lenger þan make we teryeng
 But eche man to his place hym dyth
 And ordeyn preuely for þis thyng
 þat it be don þis same nyth.

Fo. 153^v α Here *The Buschopys partyn in þe pLace And eche of³ hem takyn here
 leve be contenawns resortyng eche man to his place with here meny
 to make redy to take cryst and þan xal þe place þer cryst is in xal
 sodeynly vn-close rownd Aboutyn shewyng cryst syttyng at þe table
 and his dyscypulys eche in ere degre cryst þus seyng*

Jhesu

¶ Brederyn þis lambe þat was set us beforē
 þat we Alle haue etyn in þis nyth
 it was comawndyd be my fadyr to moyses *and* Aaron
 Whan þei weryn with þe chylderyn of israel in egythp. 670

¶ And as we with swete bredys haue it ete
 And Also with þe byttyr sokelyng 675
 And as we take þe hed with þe fete
 So dede þei in aȝl maner thyng.

¶ And as we stodyn so dede þei stond
 and here reynes þei gyrdyn veryly
 With schon on here fete *and* stavys in here hond 680
 And as we ete it so dede þei hastyly
 þis fygure xal sesse A-nothyr xal folwe þer-by
 Weche xal be of my body þat am ȝour hed
 weche xal be shewyd to ȝow be A mystery
 Of my flesch *and* blood in forme of bred. 685

¶ And with fervent desyre of hertys Affeccioñ
 I have enterly desyryd to kepe my mawnde

¹ *bryth* first written.

² The *le* is written over other letters.

³ The capital letters in this line are unusually tall, and the initial B of the following speech is elaborated.

A-mong 3ow er þan I suffre my passyōn
For of þis no more to-gedyr suppe xal we

54 And as þe pascHal Lomb etyn Hauē we ¹ 690
ire) In þe old lawe was vsyd for A sacryfyce
So þe newe lomb þat xal be sacryd be me
Xal be vsyd for A sacryfyce most of price.

α here xal jhesus take An oble in his hand lōkyng vpward in to hefne
to þe fadyr þus seying.

¶ Where fore to þe fadyr of hefne þat art eternall
Thankyng and honor I 3eld on to þe 695
To whom be þe godhed I am eqwall
But be my manhod I am of lesse degre
Wherefore I as man · worchep þe deyte
Thankyng þe fadyr þat þou wylt shew þis mystery
And þus þurwe þi myth fadyr and blyssyng of me 700
Of þis þat was bred is mad my body.

α here xal he spekyng ageyn to his dyscipulys þus seying

¶ bretheryn be þe [vertu] of þese wordys þat [re]hercyd be ²
þis þat shewyth as bred to 3our Apparens ³
Is mad þe very flesche and blod of me
To þe weche þei þat wole be savyd must 3eve credens. 705

¶ And as in þe olde lawe it was comawndyd and precepte
To ete þis lomb to þe dystruccyōn of pharao vn-kende
So to dystroy 3our gostly ⁴ enmye · þis xal be kepte
ffor 3our paschal lombe in-to þe werdys ende.

¶ Ffor þis is þe very lombe with-owte spot of synne 710
Of weche Johan þe baptyst dede prophesy
Whan þis prophesye he dede be-gynne
Seyng · Ecce agnus dey.

¶ And how 3e xal ete þis lombe I xal 3eve infformacion 715
In þe same forme as þe eld lawe doth specyfyē

¹ The capital letters in this top line are again unusually tall.

² This line is omitted and written in the margin, where it is partly cut away, and again in large form in red ink at the bottom of the page.

³ *apperens* first written and corrected to *apparens*.

⁴ Perhaps corrected from *goostly*.

As I shewe be gostly interpretacyon
Per-fore to *pat* I xal sey *your wyffys*¹ loke *ze* repleye.

- Fo. 154^v² ¶ With no byttyr bred *pis* bred ete xal³ be
pat is to say with no byttyrnesse of hate *and* envye
 But with *pe* suete bred of loue *and* charyte 720
 Weche ffortefyet *pe* soule gretlye.
- ¶ And it schuld ben etyn with *pe* byttyr sokelyng
pat is to mene *3yf* A man⁴ be of synful dyspocycion
 Hath led his lyff here with mys-levyng
Perfore in his hert he xal haue byttyr contrycion. 725
- ¶ Also *pe* hed with *pe* feet ete xal *ze*
 Be *pe* hed *ze* xal vndyr-stand my godhed
 And be *pe* feet *ze* xal take myn humanyte
Pese tweyn *ze* xal receyve to-gedyr in dede.
- ¶ This immaculat lombe *pat* I xal *3ow 3eve*
 Is not only *pe* godhed A-lone 730
 But bothe god *and* man *3us* must *ze* beleve
3us *pe* hed with *pe* feet *ze* xal receyve ech-on.
- ¶ Of *pis* lombe vn-ete · *yf* owth be levyth i-wys
 Yt xuld be cast in *pe* clere fyre *and* brent 735
 Weche is to mene *yf* *3ou* vndyrstande nowth al *pis*
 Put *pi* feyth in god *and* *3an 3ou* xalt not be shent.
- ¶ The gyrdyl *pat* was comawndyd here reynes to sprede
 Xal be *pe* gyrdyl of clennes *and* chastyte
pat is to sayn to be contynent in word thought *and* dede 740
and all leccherous levyng · Cast *3ow* for to fle.
- ¶ And *pe* schon *pat* xal be *3our* feet vp-on
 Is not ellys but exawnpyl of vertuis levyng
 Of *3our* form faderys *3ou* be-forið
 With *pese* schon my steppys *ze* xal be sewyng. 745

¹ The *ffys* of this word blotted—*ze* first written after it.

² On Ff. 154^v and 155 each paragraph begins with a larger and more definitely rubricated capital than has been usual hitherto in the MS. and these larger capitals continue more or less for some pages. They appear sparsely in quires N and P.

³ *ze* first written after *xal*.

⁴ Some word before *man* crossed through.

- 55 ¶ And þe staf þat in *your* Handys 3e xal holde
Is not ellys · but þe exawmplys to other men teche
Hold fast *your* stauys in *your* handys *and* beth bolde
To every creature myn precepttys for to preche.
- ¶ Also 3e must ete þis paschañ lombe hastyly 750
Of weche sentens þis is þe very entent
At every oure *and* tyme 3e xal be redy
Ffor to fulfyll my cowmawndement.
- ¶ Ffor þow 3e leve þis day · 3e are not sure
Whedyr 3e xal leve to-morwe or nowth 755
þer-for hastyly every oure do *your* besy cure
To kepe my preceptys *and* þau þar 3e not dowth.
- ¶ Now haue I lernyd 3ow how 3e xal ete
your paschal lombe þat is my precyous body
Now I wyl fede 3ow all with Awngellys mete 760
Wherfore to reseyye it · come fforth seryattly ¹.
- Petrus
- ¶ Lord ffor to receyve þis gostly sustenawns
In dewe forme it excedyth myn intellygens
Ffor no man of hym-self may have substawns
To receyve it *with* to meche reverens. 765
- ¶ Ffor *with* more delicyous mete lord þou may us not fede
þan *with* þin owyn precyous body
Wherfore what I haue trespacyd in word thought or dede
With byttyr contrycion · lord I haske þe mercy.
- whan oure lord 3yvyth his body to his dyscypulys he xal sey to eche
of hem · except to judas ·*
- 55v ¶ This is my body Fflesch *and* blode 770
þat for þe xal dey up-on þe rode.
- α *And whan judas comyth last oure lord xal sey to hym*
- ¶ Judas art þou Avysyd what þou xalt take.
Lord þi body I wyl not for-sake.
α *And sythyn oure lord xal sey on-to judas*
- Judas

¹ *sey* miswritten before this word.

Jhesu

¶ Myn body to þe I wole not denye
 Sythyn þou wylt presume þer-upon
 Yt xal be þi dampnacyon verylye
 I ȝeve þe warnyng now be-forn.

775

α *And aftyr þat judas hath reseyyvyd he xal syt þer he was cryst seyng*

¶ On of ȝow hath be-trayd me
 Þat at my borde with me hath ete
 Bettyr it hadde hym for to A be
 Bothe vn-born and vn-begete.

780

α *Than eche dyscypyl xal loke on other and petyr xal sey*

Petrus

¶ Lord it is not I.

*and so alle xul seyn tyl þei comyn at
 judas weche xal sey*

Judas

Is it owth I lord

þan jhesus xal sey

Jhesu

Judas þou seyst þat word
 Me þou ast solde þat was þi ffrend
 Þat þou hast be-gonne brenge to An ende.

785

*þan judas xal gon A-geyn to þe jewys · And yf men wolne xal mete
 with hym and sey þis spech folwyng | or levynt whether þei wyl · þe
 devyl þus seyng*

Demoñ

Fo. 156 ¶ A · A · Judas Derlyng myn

(R quire) þou art þe best to me þat evyr was bore
 þou xalt be crownyd in helle peyn
 and þer-of þou xalt be sekyr for evyr-more.

790

¶ Thow hast solde þi maystyr and etyn hym also
 I wolde þou kowdyst bryngyn hym to helle every del
 But ȝet I fere he xuld do þer sum sorwe and wo
 þat all helle xal crye out on me þat sel.

¶ Sped up þi matere þat þou hast be-gonne
 I xal to helle for þe to mak redy
 Anon þou xalt come wher þou xalt wonne
 In fyre and stynk þou xalt sytt me by.

795

Jhesu

- ¶ Now þe sone of god claryfied is
and god in hym is claryfied also 800
I am sory þat judas hath lost his blysse
Weche xal turne hym to sorwe and wo.
- ¶ But now in þe memory of my passyon
To ben partabyl with me in my reyn above
ʒe xal drynk myn blood with gret devocyōn 805
Weche xal be xad ffor mannys love.
- ¶ Takyth pese chalys of þe newe testament
And kepyth þis evyr in ʒour mende
As oftyn as ʒe do þis with trewe intent
It xal defende ʒow fro þe ffende. 810
- α Than xal þe dysciplys com and take þe blod · Jhesus seying
ʒv þis is my blood þat for mannys synne
Outh of myn herte it xal renne.
- α And þe dyscipulys xul sett þem Aʒen þer þei wore · and jhesus xal
seyn
- ¶ Takyth hed now bretheryn what I haue do
With my flesch and blood I haue ʒow fed
Ffor mannys love I may do no mo 815
þan for love of man to be ded.
- ¶ Werfore petyr and ʒe every-choñ
ʒyf ʒe loue me fede my schep
þat for fawth of techyng þei go not wrong
But evyr to hem takyth good kep. 820
- ¶ ʒevyth hem my body as I haue to ʒow
Qweche xal be sacryd be my worde
And evyr I xal þus A-byde with ʒow
In-to þe ende of þe werde.
- ¶ Ho so etyth my body and drynkyth my blood 825
Hol god and man he xal me take
It xal hym defende from þe deuyl wood
and at his deth I xal hym nowth for-sake.
- ¶ and ho so not ete my body nor drynke my blood
Lyf in hym is nevyr A dele 830

Kepe wel þis in mende for þowr good
and every man save hym-self wele.

α here jhesus takyth a basyn with watyr and towaly gyrt aboutyn
hym and fallyth beforn petyr on his o kne.

Fo. 157

¶ Jhesus¹

A-nother exawmpyl I xal þow showe
How þe xal leve in charyte
Syt here down at² wordys fewe
and quat I do þe sofre me.

835

here he takyth þe basyn and þe towaly and doth as þe robberych seyth
beforn.

Petrus

¶ Lord what wylt þou with me do
þis seruyce of þe I wyl for-sake
To wassche my feet þou xal not so
I am not worthy it of þe to take.

840

Jhesu

¶ Petyr and þou for-sake my seruyce³ all
þe weche to þow þat I xal do
No part with me haue þou xal
And nevyr com my blysse on-to.

Petrus

þat part lord we wyl not for-go
We xal A-bey his comawndement
Wasche hed and hond we pray þe so
We wyl don After þin entent.

845

α here jhesus wasshyth his dyscypulys feet by and by and whypyth hem
And kyssyth hem mekely and sythym settyth hym down þus seyng

Jhesu

ffrendys þis wasshyng xal now prevayll
þoure lord and mayster þe do me calle
And so I am with-owtyn fayl
zet I haue wasschyd þow Alle

850

Fo. 157^v

A memory of þis haue þe xall
þat eche of þow xal do to othyr
With vmbyl hert submyt egal
As eche of þow were otherys brother.

855

¹ The name of the next speaker (possibly *Petrus*) has been erased at the bottom of Fo. 156^v and *Jhesus* thus written at the top of the page.

² *fe* written before *wordys* and crossed through. ³ MS. *seruycē* (? *seruyces*).

¶ No thyng serys so wele plesyth me
 Nor no lyf þat man may lede
 As þei þat levyn in charyte
 In efne I xal reward here mede 860
 Þe day is come I must procede
 Ffor to fulfylle þe prophecy
 Þis nyth for me 3e xal han drede
 Whan novmbyr of pepyl xal on me cry.

¶ Ffor þe prophetys spoke of me 865
 And seydyn of deth þat I xuld take
 Fro whech deth I wole not fle
 But for mannys synne A-mendys make.

¶ This nyth fro 3ow be led I xal
 and 3e for fer fro me xal fle 870
 Not onys dur speke whan I 3ow call
 And some of 3ow for-sake me.

¶ Ffor 3ow xal I dey and ryse ageyn
 Vn þe thrydde day 3e xal me se
 Be-forn 3ow all walkyng playn 875
 In þe lond of Galyle.

Petrus

¶ Lord I wyl þe nevyr for-sake
 Nor for no perellys fro þe fle
 I wyl rather my deth take
 þan onys lord for-sake þe. 880

Jhesu

¶ Petyr yn ¹ ferthere þan þu doyst ² knowe
 As for þat promese loke þou not make
 For or þe cok hath twyes crowe
 Thryes þou xal me for-sake.

¶ But all my frendys þat Arn me dere 885
 Late us go þe tyme drawyth ny
 We may no lengere A-bydyn here
 Ffor I must walke to betany.

¹ Halliwell reads *þu*, the forms of *yn* and *þu* being indistinguishable in this MS.

² The *o* is written over another letter.

¶ Þe tyme is come þe day drawyth nere
 On-to my deth I must in hast
 Now petyr make hañ þi felawys chere
 My flesch for fere is qwakyng¹ fast.

890

α *here jhesus goth to betany ward and his discipulys folwyng with sad
 contenawns jhesus seyng*

¶ Now my dere frendys and bretheryn echon
 Remembyr þe wordys þat I xal sey
 Þe tyme is come þat I must gon
 For to fulfyll þe prophesey.
 Þat is seyð of me þat I xal dey
 Þe fendys power fro 3ow to flem
 Weche deth I wole not deney
 Mannys sowle my spovse² for to redem.

28

895

900

¶ Þe oyle of mercy is grawntyd playn
 Be þis jorne þat I xal take
 Be my fadyr I am sent sertayn
 Be-twiyx god and man An ende to make.

¶ No. 158^v ¶ Man for my brother may I not for-sake
 Nor shewe hym vn-kendenesse be no wey
 In peynys for hym my body schal schake
 And for love of man man xal dey.

905

α *here jhesus and his discipulys go toward þe mount of olyvet and whan
 he comyth a lytyl þer be-syde in a place lych to A park he byddyt his
 discipulys A-byde hym þer and seyth to petyr or he goth*

¶ Petyr with þi felawys · here xalt þou A-byde
 and weche tyl I come A-geyn
 I must make my prayere here 3ou be-syde
 My flesch qwakyth sore for fere and peyn.

910

Petrus

Lord þi request doth me constreyn
 In þis place I xal Abyde styll
 Not remeve tyl þat þou comyst Ageyn
 In confermyng lord of þi wylle.

915

α *here jhesu goth to olyvet and settyth hym down one his knes and prayth
 to his fadyr þus seyng*

¹ The *q* is roughly written, as if over some other letter.

² The *v* is written over an original *u*.

Jhesu

¶ O ffadyr fadyr for my sake
 þis gret passyōn þou take fro me
 Wech arn ordeyned þat I xal take
 3yf mannys sowle savyd may be
 And 3yf it be-hove fadyr for me
 To save mannys sowle þat xuld spyllē
 I am redy in eche degre
 þe vyl of þe for to fulfyllē.

920

α *here jhesus goth to his dyscipulis and fyndyth hem slepyng jhesus þus seyng to petyr*

159 ¶ Petyr petyr þou slepyst fast
 A-wake þi felawys and slepe no more
 Of my deth 3e Are not Agast
 3e take 3our rest and I peyn sore.

925

α *here cryst goth Ageyn þe second tyme to olyvet and seyth knelyng*

¶ Ffadyr in hevyn I be-seche þe
 Remeve my ¹ peynes be þi gret grace
 and lete me fro þis deth fle
 As I dede nevyr no trespace
 The Watyr and blood owth of my face
 Dystyllyth for peynes þat I xal take
 My flesche qwakyth in ferful case
 As þow þe joyntys A-sondre xuld schake.

930

935

α *here jhesus goth A-zen to his discipulis and fyndyth hem Asclepe Jhesus þus seyng latyng hem lyne*

¶ Ffadyr þe thrydde tyme I come A-geyn
 Ffulleche myn erdon for to spede
 Delyuere me fadyr fro þis peyn
 Weche is reducyd with ful gret dred
 On to þi sone fadyr take hede
 þou wotyst I dede nevyr dede but good
 It is not for me þis peyn I lede
 But for man I swete bothe watyr and blode.

940

α *here An Aungel descendyth to jhesus and bryngyth to hym A chalys with An host þer in.*

¹ þi first written before my.

Angelus

Fo. 159^v ¶ Heyl bothe god *and* man in dede
 The ffadyr hath sent þe þis present
 He bad þat þou xuldyst not drede
 But fulfylle his intent
 As þe parlement of hefne hath ment
 þat mannys sowle xal now redemyd be 945
 Ffrom hefne to herd lord þou wore sent
 þat dede Appendyth on-to þe.

¶ Þis chalys ys þi blood þis bred is þi body
 Ffor mannys synne evyr offeryd xal be
 To þe fadyr of heffne þat is al-mythty 955
 Þi dyscipulis *and* all presthood xal offere fore the.

α here þe Aungel Ascendyth A-zen sodeynly.

Jhesu

Ffadyr þi wyl ffulfyllyd xal be
 It is nowth to say A-zens þe case
 I xal fulfylle þe prophesye
and sofre deth ffor mannys trespase. 960
*α here goth cryst A-geyn to his dyscipulys and fyndyth hem sclepyng
 styllle.*

¶ A-wake petyr þi rest is ful long
 of sclep þu wylt make no delay
 Judas is redy *with* pepyl strong
and doth his part me to be-tray
 Ryse up serys I þou pray 965
 On-close þour eyne for my sake
 We xal walke in to þe way
and sen hem com þat xul me take.

Fo. 160 ¶ Petyr whan þou seyst I Am for-sake
 Amonge myn frendys *and* stond Alone 970
 All þe cher þat þou kanst make
 Geve to þi bretheryn every-chone.

*α here jhesus with his dyscipulis goth in-to þe place and þer xal come
 in A x personys weyl be-seen in white Arneys and breganderys and
 some dysgyssed in odyr garmentys with swerdys gleyvys and other*

*straunge wepone*¹ *as cressettys with feyr and lanternys and torchis lyth and judas formest of Al conveyng hem to jhesu be contenawns*
Jhesus þus s[eyng]

¶ Serys² in 3our way 3e haue gret hast
 To seke hym þat wyl not fle
 Of 3ow I am ryth nowth A-gast
 Telle me serys whom seke 3e.

975

leyoñ

¶ Whom we seke here I telle þe now
 A tretour is worthy to suffer deth
 We knowe he is here A-mong 3ow
 His name is jhesus of nazareth.

980

Jhesu

¶ Serys I am here þat wyl not fle
 Do to me all þat 3e kan
 For sothe I telle 3ow I am he
 Jhesus of nazareth þat same man.

α *here alle þe jewys falle sodeynly to þe Erde whan þei here cryst speke and qwan byddyth hem rysyn þei rysyn Azen cryst þus seyng*

¶ A-ryse serys whom seke 3e fast haue 3e goið
 Is howth 3our comyng hedyr for me
 I stond be-forñ 3ow here echoið
 Þat 3e may me bothe knowe *and se.*

985

Rufyne

0v ¶ Jhesus of Nazareth³ we seke⁴
 And we myth hym here A-spye.

990

Jhesu

I told 3ow now with wordys meke
 Be-forñ 3ou All þat it was I.

Judas

¶ Welcome jhesu my mayster dere
 I haue þe sowth in many A place
 I am ful glad I fynd þe here
 For I wyst nevyr wher⁵ þou wace.

995

α *here judas kyssyth jhesus and A-noon Alle þe jewys come A-bowth hym and ley handys on hym and pullyn hym as þei were wode and makyn on hym A gret cry All At-onys and Aftyr þis Petyr seyth*

¹ MS. wepoñ, not the usual ð (=ne).

² What written at the beginning of the line before *Serys* and crossed through.

³ A more elaborate capital than usual. ⁴ and we first written after *seke*.

⁵ h omitted and written above the line—cf. *werfore*, Ff. 156^v and 160^v.

Petrus

¶ I drawe my swerd now þis sel
 Xal I smyte mayster fayn wolde I wete ¹.

Ɱ and forth-with he smytyth of Malcheus here and he cryeth help myn
 here myn here · and cryst blyssyth it and tys hol.

Jhesus

Put þi swerd in þe shede fayr and wel
 Ffor he þat smyth with swerd · with swerd xal be smete. 1000

¶ A judas þis treson cowntyrfetyd hast þou
 And þat þou xalt ful sore repent
 þou haddyst be bettyr A ben vn-born now
 þi body and sowle þou hast shent.

Gamalyel

¶ Lo jhesus þou mayst not þe cace refuse
 Bothe treson and eresye in þe is fownde
 Stody now fast on þin excuse
 Whylys þat þou gost in cordys bownde
 þou kallyst þe kyng of þis werd rownde
 Now lete me se þi gret powere 1010
 And saue þi-self here hool and sownde
 And brynge þe out of þis dawngere.

leyoñ

Fo. 161 Bryng forth þis tretoure spare hym nowth
 On-to Cayphas þi jewge we xal þe ledde
 In many A place we haue þe sowth
 And to þi werkys take good hede.

1015

Rufyne

¶ Come on jhesus and folwe me
 I am ful glad þat I þe haue
 þou xalt ben hangyn up-on A tre
 A ² melyon of gold xal þe not save.

1020

leyoñ

¶ Lete me leyn hand on hym in heye
 On to his deth I xal hym bryng
 Shewe forth þi wyche-crafte and nygramansye
 What helpyth þe now Al þi fals werkyng.

¹ *Petrus put þi s* written as the beginning of the next line and crossed through.

² *m* written at the beginning of the line before *A* and crossed through.

Jhesu

¶ Ffrendys take hede 3e don vn-ryth
 So vn-kendely with cordys to bynd me here
 And þus to falle on me be nyth
 As thow I were A thevys fere
 Many tyme be-forn 3ow I dede A-pere
 With-inne þe¹ temple sen me 3e have
 þe lawys of god to teche and lere
 To hem þat wele here sowlys sawe².
 1025
 1030

¶ Why dede 3e not me dysprave
 And herd me preche bothe lowd and lowe
 But now as woodmen 3e gynne to Rave
 And do thyng þat 3e notwth knove³.
 1035

Gamaly[el

¶ Serys I charge 3ow not o word more þis nyth
 But on-to Cayphas in hast loke 3e hym lede
 Have hym forth With⁴ gret dyspyte
 And to his wordys take 3e non hede.
 161v
 marked
 160] 1040

α here þe jewys lede cryst outh of þe place with gret cry and noyse
 some drawyng cryst forward and some bakwarde and so ledyng forth
 with here weponys A-lofte and lytys brennyng and in þe mene tyme
 marye magdalene wal rennyn to oure lady and telle here of oure
 lordys takyng þus seyng

Maria Magdelene

¶ O in-maculate modyr of all women most meke
 O devowtest in holy medytacion evyr A-bydyng
 þe cawse lady þat I to 3our person seke
 Is to wetyn yf 3e heryn ony tydyng.
 ¶ Of 3our swete sone and my reverent lord Jhesu
 þat was 3our dayly solas 3our gostly consolacyon.
 1045

Marya

I wold 3e xuld telle me mawdelyn and 3e knew
 Ffor to here of hym it is All myn Affeccyon.

Maria Magd[alen

¶ I wold fayn telle lady and I myth for wepyng
 For sothe lady to þe jewys he is solde
 1050

¹ þis first written, corrected to þe.

² So in MS.

³ So in MS.

⁴ W unusually tall.

With cordys þei haue hym bownde *and* haue hym in kepyng
 þei hym bety spetously¹ *and* haue hym fast in holde¹.

Maria uirgo

A · A · A · how myn hert is colde

A hert hard as ston how mayst þou lest

Whan þese sorweful tydyngys Are þe told

1055

So wold to god hert þat þou mytyst brest.

¶ A jhesu · jhesu · jhesu · jhesu ·

Why xuld ȝe soferen þis trybulacyon *and* Advercyte

How may thei fynd in here hertys · ȝow to pursewe

þat nevyr trespassyd in no maner degre

1060

For nevyr thyng but þat was good thowth ȝe

Fo. 162

Where-fore þan xuld ȝe sofer þis gret peyn

I suppoce verily it is for þe tresspace of me

And I wyst þat myn hert xuld cleve on tweyn.

¶ Ffor þese langowrys may I susteyn²

1065

þe swerd of sorwe hath so thyrlyd my meende

Alas what may I do · Alas what may I sey

þese prongys myn herte A-sondyr þei do rende.

¶ O ffadyr of hefne wher ben Al þi be-hestys

þat þou promysyst me whan A modyr þou me made

1070

þi blyssyd sone I bare be-twyx tweyn bestys

And now þe bryth colour of his face doth fade.

¶ A good fadyr why woldyst þat þin owyn dere sone xal sofre
 Al þis

And dede he nevyr Aȝens þi precept but³ evyr was obedyent

And to every creature most petyful most jentyll *and* benyng

i-wys

1075

And now for all þese kendnessys is now most shameful schent.

¶ Why, wolt þou gracyous fadyr þat it xal be so

May man not ellys be savyd be non other kende

ȝet lord fadyr þan · þat xal comforte myn⁴ wo

1079

Whan man is savyd be my chylde *and* browth to A good ende.

¹ The *sl* is written over some correction, as is also the *d* in *holde*.

² So in MS., *not* omitted (?). ³ MS *b^t*.

⁴ Omitted and written over the line.

¶ Now dere sone syn *pou* hast evyr be so ful of mercy
pat wylt not spare *pi*-self · for *pe* love *pou* hast to man
 On Añ man-kend now haue *pou* pety
And Also thynk on *pi* modyr *pat* hevyr woman.

[Remainder of Fo. 162—2¼ inches—and Fo. 162^v left blank.]

163

¹ O Thou Altitude · of Al gostly Ryches
 O *pou* incomperhensibele · of grete excyllence
 O *pou* luminarye · of pure lyghtnes
 Shete out *pi* bemys · on-tyl *pis* Audyens.

i doctor

O Ffily Altissimi · clepyd by eternalyte
 Hele *pis* congregacion · with *pe* salve of *pi* passyōn
 And we prey *pe* · spiritus paraclyte
 With *pe* ffyre of *pi* love · to slake Añ detraccion.

2 doctor

5

To *pe* pepyl not lernyd · I stonde as A techer
 Of *pis* processyon · to 3eve informacion
 And to them *pat* be lernyd · As A gostly precher
 that in my rehersayl · they may haue delectacion.

i doctor

10

Welcome of *pe* apostelys · *pe* glorious qwere
 Ffyrst Petyr *3our* prynce · And eke *3our* presydent
 And Andrewe *3our* half brother · to-gedyr in ffere
 that Ffyrst ffolwyd Cryst · be on Assent.

2

15

O 3e tweyn luminaryes · Jamys · and Jhon
 Contynualy brennyng · As bryght As *pe* sonnben
 With *pe* chene of charyte · bothe knyht in on
 And offeryd of *3our* modyr · to cryst in jherusalem.

1

20

2

163^v

Welcome Phelypp · *pat* conuertyd samaryan
 And conuertyd *pe* tresorere · of *pe* qwene cavdas
 With Jamys · *pe* lesser · that Apud jherosolyman
 Was mad fyrst patryarke · by *pe* ordenauns of Cephas².

¹ No number is attached to this section, which stands by itself in the MS. between blank folios. It is rubricated on a different plan. Each speech has an initial red capital, and the lines connecting the rhyme words are red instead of black as elsewhere in the MS. except four lines on Fo. 214^v. No paragraph marks are used.

² † Petyr written over Cephas.

Heyl mathew the Apostel · *and* Also evangelyst
 that was clepyd to þe fflok · of gostly conuersacion
 Ffrom thyrknes of concyens · þat 3e were in ffest
 with Bertylmew þat ffiled · All carnafl temptacion.

1^{us} 1

25

Heyl Symeon zelotes · þus be 3our name
 And Judas þat bothe · wel lovyd oure lord
 There ffore 3e haue bothe joye *and* game
 Wher nevyr is sstryff · but good A-corde.

2^{us} 1

30

Heyl poul grett doctour · of þe ffeyth
 And vessel chosyn be trewe Eleccion
 heyl Thomas · of whom þe gospel seyth
 in crystys wounde · was 3our refeccion.

1^{us}

35

Heyl Johan baptyst · most sovereyn creature
 that evyr was born · be naturafl conseyyng
 And hyst of prophetys · As wytnessyth scrypture
 heyl joys² þat in desert · was All-wey cryeng.

2^{us}

40

1^{us} 3

[Ff. 164 and 164^v originally left blank. Fo. 164 is the first of quire S, and is discoloured, having apparently been an outside leaf at some time. It has on it a tapering stain which corresponds with similar stains lying in an opposite direction on Fo. 151^v, the last leaf of quire O. On Fo. 164 stands the second signature of R. Hegge. At the top of the page in book-hand are the words :

In nomjne Dei · Amen.

In the middle of the page in cursive hand :

ego R. H. Dunelmensis

possideo

οὐ κτησις* ἀλλὰ χρησις.]

¹ These contractions are added in paler ink.

² So in MS. for *voys*.

³ This stands at the bottom of the folio—the last of quire R—and suggests that the Doctors' proclamation is incomplete. It is, however, a more roughly made figure than the others.

* This τ is inserted in different ink.

The Passion Play. II

29¹

65 *What tyme þat processyon is enteryd in to þe place and þe herowdys
takyn his schaffalde · and pylat and annas and cayphas here
schaffaldys Also þan come þer An exposytour in doctorys wede þus
seyng*

Contemplacio

- ¶ Sofreyne*s* and frendys · 3e mut alle be gret with gode
Grace love and charyte · evyr be 3ou A-mong
þe maydenys sone preserve 3ou · þat for man deyð on rode
he þat is o god · in personys thre · defende 3ou fro 3our fon.
- ¶ Be þe leue and soferau*n*s of a*ll*-mythty god 5
We intendyn ² to procede þe matere þat we leste þe last 3ere
Where fore we be-seche 3ow þat 3our wyllys be good
to kepe þe passyon in 3our mende þat xal be shewyd here.
- ¶ The last ³ 3ere we shewyd here how oure lord for love of man
Cam to þe cety of jherusalem · mekely his deth to take 10
And how he made his mawnde · his body 3evyng þa*n*
to his Apostelys evyr with us · to A-bydyn for mannys sake.
- ¶ In þat mawnde he was betrayd · of judas þat hym solde
to þe jewys for xxx^{ti} platys · to delyvyr hym þat nyth
With swerdys and gleyvys · toke ⁴ jhesu · they come with þe
tretour bolde 15
And toke hym amonges his Apostelys · About myd nyth.
- ¶ Now wold we procede ⁵ how he was browth þan
be-forn Annas and cayphas · and syth befor*n* pylate
And so forth in his passyon · how mekely he toke it for man 19
besekyng 3ou · for mede of 3our soulys · to take good hede þer Atte.
- α here þe herowndys xal shewe hymself and speke.

herowdys

65^v¶ herodes Rex ⁶

- ¶ Now sees of 3our talkyng · And gevyth lordly Audyence
Not o word I charge 3ou þat ben here present

¹ This is the only number written at the head of the page and not in the margin.

² The *d* is written over an original *t*.

³ *lass* miswritten before *last* and crossed out.

⁴ So in MS. for *to*.

⁵ Some word has been erased before *how*.

⁶ Name in larger form.

noon so hardy to presume · in my hey *presence*
 to on-lose hese lyppys Ageyñ myn intent
 I am herowde of jewys · kyng most reverent
 þe lawys of Mahownde · my powerē xal fortēfyē
 reverens to þat lord of grace · moost excyllent
 Ffor be his powerē all þinge doth multiplye.

5

¶ 3ef ony crystyn be so hardy · his feyth to denye
 Or onys to erre Ageyns · his lawe
 On gebettys with cheynes · I xal hangyn hym heye
and with wylde hors þo traytours · xal I drawe
 To kille A thowsand crystyn · I gyf not An have
 to se hem hangyn or brent · to me is very plesauns
 to dryvyn hem in to doongenys · dragonys to knawe
 And to rend here flesche *and* bonys · on-to here sustenauns.

10

15

¶ Johan þe baptyst crystenyð crist · *and* so he dede many oñ
 þer-forē my-self · dede hym bryng o dawē
 It is I · þat dede hym kille · I telle *you* every-choñ
 Ffor And he had go forth · he xuld A dystroyd *our* lawe
 Where as crystyn Apperyth · to me is gret grevauns
 It peynyth myn hert of tho tretowrys to here
 Ffor þe lawys¹ of mahownde I have in governawns
 þe which I wele kepe · þat lord hath no pere
 Ffor he is god most prudent
 Now I charge *you* my lordys þat ben here
 Yf Any crystyn doggys · here² doth Apere
 Bryng þo tretowrys · to my hey powerē
 And þei xal haue sone jewgement.

Fo. 166

20

25

i^{us} miles

¶ My sovereyn lord heyest of excillens
 In *you* all jewgement · is termynabye
 all crystyn doggys · þat do not here dyligens
 3e put hem to peynes þat ben inportable.

30

ij^{us} miles

No þing in *you* may be more comendable
 as to dysstroye þo traytows þat erre
 ageyn oure lawys · þat ben most profytable
 be rythwysnesse þat lawe 3e must proferre.

35

¹ *aw* is written over some other letters.

² The *r* is written over some other letter and the word is not clear.

Rex Herow[. . . .

¶ Now be glorious mahownd · my sovereyn savyour
 these promessys I make · as I am trewe knyth
 þoo þat excede his lawys be ony errorr 40
 to þe most xamefullest deth I xal hem dyth
 But o thyng is sore in my gret delyte
 þere is on jhesus of nazareth · as men me tellyth
 of þat man I desyre to hau A sythte
 ffor with many gret wondrys · oure lawe he fellyth. 45

¶ The son of god hym-self · he callyth
 And kyng of jewys he seyth is he
 56v And many woundrys of hym be-fallyth
 My hert desyryth hym for to se
 Serys yf þat he come in þis cowntre 50
 With oure juresdyccion loke 3e A-spye
 And a-non þat he be brouth on-to me
 And þe trewth myself þan xal trye.

i^{us} miles

¶ To-morwe my jorne · I xal begynne
 to seke jhesus with my dew dilygens 55
 3yf he come 3our provynce with-inne
 he xal not a-skape 3our hey presens.

ij^{us} miles

¶ Myn sovereyn þis my councel þat 3e xal take
 A man þat is bothe wyse and stronge
 thurwe all galyle A serge to make 60
 yf jhesu be enteryd 3our pepyl A-mong
 Correcte hese dedys þat be do wronge
 Ffor his body is vndyr 3our bayle
 as men talkyn hem among
 þat he was born in galyle. 65

Rex

¶ Thanne of þese materys serys take hede
 Ffor A whyle I wele me rest
 Appetyde requyryth me so in dede
 And flesyk tellyth me it is þe best.

æ here xal A massanger com in-to þe place rennyng and cryng
 Tydyngys tydyngys · and so rownd Abowth þe place · jhesus of

*nazareth is take · Jhesus of nazareth is take · and forth-with heylyng
þe prynces þus seying*

Massanger

70

Fo. 167 ¶ All heyle my lordys · princys of prestys
Sere cayphas *and* sere Annas lordys of þe lawe
tydyngys I brynge *þou* · reseýve þem in *þour* brestys
Jhesus of nazareth is take · þer-of *þe* may be fawe.

¶ he xal be browth hedyr to *þou* A-non
I telle *þou* trewly with A gret rowth
whan he was take · I was hem Among
and þer was I ner to kachyd a clowte.

75

¶ Malcus bar A lanterne · *and* put hym in pres
A-noon he had A towche *and* of went his ere
Jhesus bad his dysciple put up his swerd *and* ces
And sett malcus ere Ageyn · as hool as it was ere.

80

¶ So moty the methowut it was A strawnge syth
Whan we cam fyrst to hym he cam vs A-geyñ
And haskyd whom we sowth þat tyme of nyth
We seyð jhesus of nazareth · we wolde haue hym fayn.

85

¶ And he seyð it is I · þat am here in *þour* syth
With þat word we ovyr-throwyn · bakward every-choñ
and some on here bakkys · lyeng up-ryth
but standyng up on fote manly · þer was not oñ.

¶ Cryst stod on his fete · As meke as A lom
and we loyn styлле lyche ded men · tyl he bad us ryse
Whan we were up · fast handys we leyð hym up-oñ
but *þet* me thought I was not plesyd with þe newe gyse.

90

Fo. 167^v ¶ Ther-fore takyth now *þour* cowncel · *and* A-vyse *þou* ryth weyl
And beth ryth ware · þat he make *þou* not A-mat
Ffor be my thryfte I dare sweryn at þis seyl
þe xal fynde hym A strawnge watt.

95

α here bryng þei jhesus be-forn Annas and C. and on xal seyn þus
Lo · Lo · Lordys here is þe man
þat *þe* sent us fore.

Annas

þerfore we cone *þou* thanke than
and reward *þe* xal haue þe more.

100

¶ Jhesus þou Art welcome hedyr to oure presens
ful oftyn-tymes we han þe besyly do sowth
we payd to þi dysciple for þe thretty pens
and as an ox or an hors · we trewly þe bowth. 105

¶ þer-fore now art oure · as þou standyst us be-fore
Sey why þou ast trobelyd us · and subuertyd oure lawe
þou hast ofte concludyd us · and so þou hast do more
Where-fore it were ful nedful to bryng þe A dawe.

Cayphas 110

¶ What arn þi dyscyplys · þat folwyn þe A-boute
and what is þi dottryne¹ þat þou dost preche
telle me now some-whath and bryng us out of doute
þat we may to othere men þi prechyng forth teche.

jhes[us]²

¶ Al tymes þat I haue prechyd · opyn it was doñ
in þe synagog or in þe temple · where þat all jewys comð 115
Aske hem what I haue seyð · and Also what I haue doñ
þei con telle þe my wordys · Aske hem everychoñ.

i^{us} judeus

68 ¶ What þou fela to whom spekyest þou
xalt þou so speke to A buschop
þou xalt haue on þe cheke · I make A vow 120
and zet þer-to A knok.

α here he xal smyte jhesus on þe cheke.

jhesus

¶ yf I haue seyð Amys
þer-of wytnesse þou mayst bere
and yf I haue seyð but weyl in þis
þou dost Amys me to dere.

125
Annas

¶ Serys takyth hed now to þis mañ
þat he dystroye not oure lawe
and brynge 3e wytnesse · A-3ens hym þat 3e can
so þat he may be browt of dawe.

i^{us} doctor 130

¶ Sere þis I herd hym · with his owyn mowth seyn
brekyth down þis temple · with-out delay
and I xal settynt up Ageyn
as hool as it was be þe thrydde day.

¹ Or *doctryne* ; *correcte* on Fo. 166^v is also doubtful.

² The last letters of the contraction are blotted.

ij^{us} doctor

¶ 3a ser and I herd hym seyn Also
 pat he was þe sone of god
 and 3et many A fole wenyth so
 I durst leyn þer-on myn hod ¹.

135

iiij^{us} doctor

¶ 3a . 3a . and I herd hym preche meche þing
 And A-3ens oure lawe every del
 Of wheche it were longe to make rekenyng
 to tellyn all at þis seel.

140

Cayphas

Fo. 168^v ¶ What seyst now jhesus whi Answeryst not
 heryst not what is seyð A-3ens þe

Spek man spek . spek þou fop
 hast þou scorn to speke to me

145

Heryst not in how many thyngys þei þe Acuse ²

α³ Now I charge þe and conjure be þe sonne and þe mone
 pat þou telle us and þou be goddys sone.

Jhesus

¶ Goddys sone I am I sey not nay to þe

And pat 3e all xal se At domys-day

150

Whan þe sone xal come . in gret powere and majeste

And deme þe qweke and dede as I þe say.

Cayphas

¶ A . out out Allas what is þis

heryth 3e not how he blasfemyth god

what nedyth us to haue more wyttness

155

here 3e han herd All his owyn word

α Thynk 3e not he is worthy to dey.

et clamabunt omnes

3ys . 3ys . 3ys . All we seye . he is worthy to dey . 3a 3a 3a.

Annas

α Takyth hym to 3ow . and betyth hym som del

ffor hese blasfemyng at þis sel.

160

α here þei xal bete jhesus A-bout þe hed and þe body and spyttyn in his
 face and pullyn hym down and settyn hym on A stol and castyn A
 cloth ouyr his face . and þe fyrst xal seyn

¹ *hed* first written, corrected to *hod*.

² This line is extra-metrical.

³ This and the following similar signs affixed to the rhyming couplet on Ff. 168^v, 169, 169^v, and again on Fo. 171^v on Fo. 177 and 178 and 178^v and 179 and 183^v are in red. With a very few exceptions (Fo. 74), such red signs only occur otherwise in the play of the Assumption, Ff. 215^v to 222. Those affixed to stage directions are, as heretofore in the MS., black.

- α A felawys be ware what 3e do to þis man
 ffor he prophecy weyl kan. i^{us} judeus
- α þat xal be A-sayd be þis batte
 what þou jhesus ho 3aff þe pat. ij^{us} judeus
- α Whar whar now wole I
 Wety n how he can prophecy
 ho was þat. et percuciet super caput¹
 iij^{us} judeus
 165
- α A and now wole I a newe game begynne
 þat we mon pley at aff þat arn here-inne.
 α whele and pylle · whele and pylle
 comyth to halle ho so wylle
 ho was þat. iiij^{us} judeus
 170
- α here xal þe womani come to jewys and seyn
ia ancilla
- α What serys how take 3e on with þis man
 se 3e not on of hese dysciplys · how he be-heldyth 3ou pan.
 α here xal þe tother woman seyn to petyr
ija ancille
 175
- α A · good man me semyth be þe
 þat þou on of his dysciplys xulde be.
Petrus
- α A woman I sey nevyr er þis man
 syn þat þis werd fyrst be-gan.
et cantabit gallus.
 ia Ancilla
- α What þou mayst not sey nay þou art on of hese men
 be þi face wel we may þe ken.
180
 Petrus
- α Woman þou seyst A-mys of me
 I knowe hym not so mote I the.
i^{us} judeus
- α A fela myn wel met
 for my cosynys ere þou of smet

¹ This stage direction is not underlined in red.

æ Whan we þi mayster in þe 3erd toke 185
 þan all þi ffelawys hym for-soke
 æ and now þou mayst not hym for-sake
 for þou art of galyle I vndyr-take.

Petrus

¶ Sere I knowe hym not be hym þat made me
 and 3e wole me be-leve ffor An oth 190
 Fo. 169^v I take record of all þis companye
 þat I sey to 3ow is soth *et cantabit gallus.*

æ And þan jhesus xal lokyn on petyr · and petyr xal wepyn and þan
 he xal gon out and seyn

¶ A weel a-way · weel away · fals hert why whylt þou not brest
 Syn þi maystyr so cowardly · þou hast forsake
 Alas qwher xal I now on erthe rest 195
 tyl he of his mercy to grace wole me take.

¶ I haue for-sake my mayster and my lord jhesu
 thre tymes as he tolde me · þat I xulde do þe same
 Wherefore I may not haue sorwe A-now
 I synful creature · am so mech to blame. 200

¶ Whan I herd þe cok crowyn he kest on me A loke
 As who seyth be-thynke þe · what I seyð be-fore
 Alas þe tyme þat I evyr hym for-soke
 And so wyl I thynkyn from hens evyr more.

Cayphas 30

æ Massangere Massangere. 205
 here lord here.

Massangere

Cayphas

¶ Massanger to pylat · in hast þou xalt gon
 and sey hym we comawnde us in word and in dede
 and prey hym þat he be at þe mothalle A-noonð
 ffor we han A¹ gret matere · þat he must nedys speðe. 210

¶ In hast now go þi way
 And loke þou tery nowth.

¹ This A is in darker ink—perhaps written over another letter later.

Massanger

it xal be do lord be þis day

I am as whyt as thought.

α here pylat syttyth in his skaffald and þe massanger knelyth to hym
170 þus seynng

¶ Al heyl sere pylat þat semly is to se 215
Prynce of al þis jure · and kepere of þe lawe
My lord busshop cayphas comawndyd hym to þe
And prayd the to be At þe mothalle by þe day dawē.

Pylat

¶ Go þi way praty masanger · and comawnde me Also
I xal be pere in hast and so þou mayst say 220
be þe oure of prime I xal comyn hem to
I tery no longer · no¹ make no delay.

α here þe massanger comith² Aȝen and bryngith² An Ansuere þus seynng
Massanger

¶ Al heyl myn lordys · and buschoppys · and princys of þe lawe
Ser pylat comawndyth hym to ȝou · and bad me to ȝou say
He wole be at þe mothalle in hast sone After þe day dawē 225
He wold ȝe xuld be þer be prime · with-outh lenger de-lay.

Cayphas

α Now weyl mote þou fare my good page
take þou þis for þi massage.

α here enteryth judas on to þe juwys þus seynng

judas

¶ I judas haue synyd · and treson haue don
ffor I haue be-trayd þis rythful blood 230
here is ȝour mony A-ȝen Aȝ And somē
Ffor sorwe and thowth · I am wax wood.

Annas

¶ What is þat to us A-vyse þe now
þou dedyst with us counawnt³ make
þou soldyst hym us · as hors or kow 235
þefore þin owyn dedys · þou must take.

70v þan judas castyth down þe mony · and goth and hangyth hym-self.

¹ and first written and crossed through before *no*.

² MS. com^t and brȳg^t; cf. waxit, Fo. 204^v, seyt (saith), Fo. 151.

³ MS. cōnawnt. Halliwell prints *cornawnt*.

Fo. 170^v

Cayphas

¶ Now serys þe nyth is passyd þe day is come
it were tyme þis man had his jewgement
And pylat Abydyth in þe mothalle Alone
tyl we xuld þis man present.

240

¶ And *per-fore* go we now forth *with hym* in hast.

i^{us} judeus

it xal be don *and* þat in short spas.

ij^{us} judeus

3a but loke yf he be bownd ryth wel *and* fast.

iij^{us} judeus

he is saff A-now · go we ryth A good pas.

æ heré þei ledyn jhesu A-bout þe place · tyl þei come to þe halle.

Cayphas

¶ Sere pylat takyht hede to þis thyng
jhesus we han be-forn þe browth
wheche oure lawe doth down bryng
and mekyl schame he hath us wrowth.

245

Annas

¶ ffrom þis cetye¹ · in to þe lond of Galy'e
he hath browth oure lawys · neyr in-to confusyon
with hese craftys wrowth be nygramancye
shewyth to þe pepyl · be fals simulacyon.

250

i^{us} doctor

¶ 3a 3et ser A-nother · *and* werst of Alle
Azens sesare · oure emperour þat is so fre
kyng of jewys · he doth hym calle
So oure emperourys power · nowth xulde be.

255

ij^{us} doctor

¶ Sere pylat we kan not telle half þe blame
þat jhesus in oure countre · hath wrowth
þerfore we charge þe in þe emperourys name
þat he to þe deth · in hast be browth.

260

Pylat

Fo. 171 ¶ What seyst to these compleyntys jhesu
these pepyl hath þe sore acusyd
be-cause þou bryngyst up lawys newe
þat in oure days were not vsyd.

¹ *ceyt* first written and crossed through,

Jhesus

265

¶ Of here A-cusyng me rowth nowth
so þat þei hurt not here soulys · ne non mo
I haue nowth ȝet founde · þat I haue sowth
ffor my faderys wyl · fforth must I go.

Pylat

270

¶ Jhesus be pis þan I trowe · þou art A kyng
and þe sone of god · þou art Also
lord of erth · and of All þing
telle me þe trowth · if it be so.

Jhesus

275

¶ In hefne is knowyn · my faderys intent
And in pis werlde · I was born
be my fadyr · I was hedyr sent
for to seke · þat was for-lorn.

¶ Alle þat me heryn · And in me belevyn
And kepyn here feyth stedfastly
þow þei weryn dede · I xal þem recuryn
and xal þem bryng to blysse · endlesly.

280

Pilate

¶ Lo serys now ȝe An erde pis man · how thynk ȝe
thynke ȝe not All be ȝoure reson
but as he seyth it may wel be
and þat xulde be be pis incheson.

¶ I fynde in hym · non obecyon
of errour nor treson · ne of no maner gylt
17 The lawe wele · in no conclusyon
With-owte defawth he xuld be spylt.

285

i^{us} doctor

¶ Sere pylat þe law restyth in þe
and we knowe veryly his gret trespas
to þe emperour · þis mater told xal be
yf þou lete jhesus · þus from þe pas.

290

Pylat

¶ Serys þan telle me o thyng
What xal be his A-cusyng.

Annas

295

α Sere we telle þe al to-gedyr
Ffor his evyl werkys · we browth hym hedyr
α And yf he had not An evyl doere be
we xuld not Abrowth hym to þe.

- Pylat
- α Takyth hym þan Aftyr 3our sawe
and demyth hym Aftyr 3our lawe. 300
- Cayphas
- α it is not lefful to vs 3e¹ seyn
no maner man for to slen.
- α þe cawse why · we bryng hym to þe
pat he xuld not oure kyng be.
- α weyl þou knowyst kyng we haue non 305
but oure emperour Alon.
- α Jhesu · þou Art kyng of jure. Pylat
Jhesus
- Pylat
- α Tel me þan 310
where is² þi kyngham.
- Jhesus
- α my kyngham is not in þis world
I telle þe At o word.
- α yf my kyngham here had be
I xuld not A be delyveryd to þe³
- Pylat
- α Serys A-vyse 3ow as 3e kan 315
Fo. 172 I can fynde no defawth in þis man.
- Annas
- ¶ Sere here is a gret record · take hed þer to
and knowyng gret myschef in þis man
And not only in o day or to
it is many 3erys · syn he began 320
We kan telle þe tyme where and whan
pat many A thowsand turnyd hath he
As All þis pepyl record weyl kan
from hens in-to þe lond of galye et clamabunt 3a. 3a. 3a.
Pylat
- ¶ Serys of o thyng than · gyf me relacyon 325
if jhesus were out born in þe lond of galelye
fior we han no poer ne no jurediceyon

¹ we first written, crossed through and 3e written over the line.² is omitted and written over the line.³ From line 309 to line 314 two lines are written in one.

of no man of þat contre
 Ther-fore þe trewth · 3e telle me
 And A-nother wey I xal provyde
 if jhesu were born · in þat countre
 þe jugement of herowdys he must A-byde.

33^o

Cayphas

¶ Sere as I am to þe lawe trewly sworn
 to telle þe trewth I have no fer
 in galelye · I know þat he was born
 I can telle in what place · and where
 A3ens þis no man may Answere
 for he was born in bedlem jude
 and þis 3e knowe now Añ and haue don here
 þat it stant in þe lond of galelye.

335

34^o

Pylat

2v ¶ Weyl serys syn þat I knowe · þat it is so
 red þe trewth of þis I must nedys se
 70] I vndyrstand ryth now · what is to do
 þe Jugement of jhesu · lyth not to me
 herowde is kyng of þat countre
 to jewge þat regyon in lenth and in brede
 þe juriesdyccyon of jhesu · now han must he
 þer fore · jhesu in hast · to hym 3e lede
 In hañ þe hast þat 3e may spede
 lede hym to þe herownde · A-non present
 and sey I comawnde me with worde and dede
 And jhesu to hym þat I haue sent.

345

35^o

i^{us} doctor

¶ This erand in hast sped xal be
 in añ þe hast þat we can do
 We xal not tary in no degre
 tyl þe herowdys presens · we com̃ to

355

α here þei take jhesu and lede hym · in gret hast to þe herowde · And
 þe herowdys scafald xal vn-close shewyng herowdes¹ in astat añ þe
 jewys knelyng · except Annas and cayphas þei xal stondyn etcetera

i^{us} doctor

¶ heyl herowde most excyllent kyng
 we Arn comawndyd · to þin presens

¹ The contraction for (d)es is here probably a slip for the contraction for (d)e.

pylat sendyth þe · be us gretynge
And chargyth · us · be oure Obedyens.

360

ij^{us} doctor

þat we xuld do oure dylygens
to bryng jhesus of nazareth on-to þe
And chargyth us to make no resystens
be-cawse he was born in þis countre.

Annas

Fo. 173 ¶ we knowe he hath wrowth · gret fole
A-geyns þe lawe · shewyd present
Ther-fore pylat sent hym on to þe
þat þou xuldyst gyf hym jugement.

365

Herowde Rex

¶ Now be Mahound my god of grace
of pylat þis is A dede ful kende
I for-gyf hym now his gret trespase
And schal be his frend with-owtyn ende.

370

¶ Jhesus to me þat he wole sende
I desyred ful sore hym for to se
gret ese in þis pylat xal fynde
and jhesus þou art welcome to me.

375

i^{us} judeus

¶ Mý sovereyn lord þis is þe case
þe gret falsnesse of jhesu · is opynly knawe
þer was nevyr man dede so gret trespas
ffor he hath · Al-most · dystroyd oure lawe.

380

ij^{us} judeus

¶ 3a be fals crafte of soserye
wrowth opynly to þe pepyl Alle
and be sotyl poyntys of nygramancye
many thowsandys fro oure lawe be falle.

Cayphas

¶ Most excellent ¹ kyng · 3e must take hede
he wol dystroye all þis countre · both elde and 3yng
yf he ten monthis more procede
be his meraclys and fals prechyng
he bryngyth þe pepyl in gret fonnyng
And seyth dayly A-mong hem Alle

385

390

¹ *excekyng* first written, and *ying* crossed through.

73^v That he is lord *and* of þe jewys kyng
and þe sone of god he doth hym calle.

Rex Herowde

¶ Serys Alle þese materys · I haue herd sayd
and meche more þan 3e me telle
 Alle to-gedyr þei xal be layde 395
And I wyl take þer on cowncelle.

¶ Jhesus þou Art wel-come to me
 I kan pylat gret thank for his sendyng
 I haue desyryd ful longe þe to se
and of þi meracles · to haue knowyng. 400

¶ It is told me þou dost many A wondyr thyng
 Crokyd to gon *and* blynd men to sen
and þei þat ben dede gevyst hem levyng
And makyst lepers · fayre *and* hool to ben.

¶ These Arn wondyr werkys · wrougth of þe 405
 be what wey · I wolde knowe þe trew sentens
 Now jhesu I pray the · lete me se
 O meracle wrougth in my presens.

¶ In hast now · do þi dyligens
And per-Aventure · I wyl shew favour to the 410
 for now þou art in my presens
 thyn lyf *and* deth · here lyth in me.

α *And here jhesus xal not speke no word to þe herowde.*

¶ Jhesus why spekyst not to þi kyng
 what is þe cawse þou stondyst so styлле
 þou knowyst I may deme. Añ thyng 415
 thyn lyf *and* deth · lyth At my wylle.

174 ¶ What spek jhesus · *and* telle me why
 þis pepyl do þe so · here Acuse
 spare not but telle me now · on hey
 how þou canst þi-self · excuse.

420
 Cayphas

¶ loo serys þis is of hym · A false sotylte
 he wyl not speke · but whan he lyst
 þus he dyscevyth þe pepyl in eche degre
 he is ful fals · 3e veryly tryst.

Rex herowde

What þou on-hangyd harlot · why wylt þou not speke 425
 hast þou skorne to speke on to þi kyng
 be-cawse þou dost oure lawys breke
 I trowe þou art A-ferd · of oure talkyng.

Annas

¶ Nay he is not Aferde · but of A fals wyle
 be-cawse we xuld not hym A-cuse 430
 if þat he Answerd ȝow on-tylle
 he knowyth he can not hym¹-self excuse.

Rex herowde

¶ what spek I say · þou foulyng · evyl mote þou fare
 loke up · þe devyl mote þe cheke
 Serys bete his body with scorgys bare 435
 And A-say to make hym for to speke.

ij^{us} judeus

¶ it xal be do with-outyn teryeng
 come on þou tretour evyl mot þou þe
 whylt þou not speke on-to oure kyng
 A new lesson we xal lere þe. 440

α here þei pulle of jhesus clothis and betyn hym with whyppys.

ij^{us} judeus

Fo. 174^v ¶ Jhesus þi bonys we xal not breke
 but we xal make þe to skyppe
 þou hast lost þi tonge · þou mayst not speke
 þou xalt a-say now of þis whippe.

iiij^{us} judeus

¶ Serys take þese whyppys in ȝour hande 445
 and spare not whyl þei last
 and bete þis tretoure þat here doth stonde
 I trowe þat he wyl speke in hast

α and qwan þei han betyn hym tyl he is alle blodȝ þan þe herownde seyth

¶ Sees serys · I comawnde ȝou · be name · of þe devyl of helle
 Jhesus thynkyst þis · good game 450
 þou Art strong · to suffyr schame
 þou haddyst levyr be betyn lame
 þan þi defawtys for to telle.

¹ This *y* is written over an *e*.

¶ But I wyl not þi body · Añ spyl
 nor put it here · in-to more peyñ
 Serys takyth jhesus · At þour owyn wyl
 and lede hym to pylat hom Ageyñ
 Grete hym weyl and telle hym serteyñ
 Añ my good frenchep xal he haue
 I gyf hym powere of jhesus · þus 3e hym seyn
 Whether he wole hym dampne or save.

455

460

i^{us} doctor

¶ Sere at þour request it xal be do
 we xal lede jhesus at þour demawde¹
 and delyver hym Pylat · on-to
 And telle hym añ · as 3e comawnde.

465

75 here enteryth Satan in to þe place in þe most orryble wyse · and qwyf
 æ þat he pleyth þei xal don on jhesus clothis · and ouerest A whyte clothe
 and ledyn hym A-bowth þe place and þan to pylat be þe tyme þat
 hese wyf hath pleyd.

Sathan

¶ Thus I reyne As A rochand · with A rynggyng rowth
 As A devyl most dowty · dred is my dynt²
 Many A thowsand develys · to me do þei lowth
 brennyng in flamys · as fyre out of flynt
 ho so serve me sathan · to sorwe is he sent
 with dragonys in doungeyns · and develys fu³ derke
 in bras and in bronston · þe brethellys be brent
 þat wone in pis werd · my wyl for to werke.

470

31

¶ with myschef on moolde · here membrys I merke
 þat japyn with jhesus þat judas solde
 he he nevyr so crafty · nor conyng clerke
 I harry þem to helle · as tretour bolde.

475

¶ But þer is o thyng · þat grevyth me sore⁴
 Of A prophete · þat jhesu men calle
 he peynyth me every day · more and more
 with his holy meraclis and werkys Alle.

480

¶ I had hym onys · in A temptacyon
 with glotenye with covetyse · and veyn glorie

¹ So in MS.

² dyth first written.

³ So in MS.

⁴ myn hert first written instead of me sore.

- I ha-sayd hym be Añ weys þat I cownde¹ don
and vttyrly he refusyd hem · *and* gan me defye. 485
- ¶ þat rebuke þat he gaf me · xal not be vn-qwyte
 Fo. 175^v Som̃ what I haue be-gonne · *and* more xal be do
 ffor Añ his barfot goyng · fro me xal he not skyp
 but my derk dongeon I xal bryngyn hym to.
- ¶ I haue do made redy his cros · þat he xal dye up-on 490
And thre nayles to takke hym *with* þat he xal not styrtē
 be he nevyr so holy he xal not fro me gon
 but *with* a sharpe spere · he xal be smet to þe herte.
- ¶ And sythyn he xal come to helle · be he nevyr so stowte
And ȝet I am Aferd *and* he come · he wole do som wrake 495
 þerfore I xal go warnyn helle · þat þei loke A-bowte
 þat þei make redy chenys · to bynd hym *with* in lake.
- ¶ Helle helle · make redy · for here xal come A gest
 Hedyr xal come jhesus · þat is clepyd goddys sone
 And he xal ben here · be þe oure of none 500
And with þe here · he xal wone
And han ful shrewyd rest.
- α here xal A *devyll spekyng in helle* demon 505
 Out upon þe · we conjure þe
 þat nevyr in helle we may hym se
 ffor And he onys in helle be
 he xal oure power brest.
- Sathan 510
 ¶ A · A · than haue I go to ferre
 but som̃ wyle help I haue a shrewde torne
 My game is wers þan I wend here
 I may seyn · my game is lorne.
- ¶ lo A wyle ȝet haue I kast
 if I myth jhesus lyf save
 helle gatys xal be sperd fast
And kepe styлле añ þo I haue.
- ¶ to pylatys wyff I wele now go 515
 Fo. 176 *And* sche is A-slepe A-bed ful fast

¹ So in MS.

And byd here with-owtyn wordys mo
to pylat þat sche send in hast.

¶ I xal A-say *and* pis wol be
to bryng pylat in belef 520
with-inne A whyle 3e xal se
how my craft I wole go pref.

æ here xal þe *devyll gon to pylatys wyf · þe corteyn drawyn as she lyth
in bedde and he xal no dene make but she xal sone After þat he is
come in · makyn a rewly noyse · comyng and rennyng of þe
schaffuld and here shert · and here kyrtyl in here hand · and sche
xal come beforn pylat leke A mad woman · seyng þus*

Vxor pilaty

¶ Pylat I charge þe · þat þou take hede
deme not jhesu · but be his frende
3yf þou jewge hym to be dede 525
þou art dampnyd with-owtyn ende.

¶ A fend · Aperyd me beforð
As I lay in my bed slepyng fast
Sethyn þe tyme þat I was born
was I nevyr so sore A-gast. 530

¶ As wylde fyre *and* thondyr blast
he cam cryeng on to me
he seyð þei þat bete jhesu · or bownd hym fast
with-owtyn ende dampnyd xal be.

¶ þer-fore A wey here-in þou se 535
and lete jhesu from þe clere pace
þe jewys þei wole be-gyle þe
and put on þe Añ þe trespace.

Pylat

6v ¶ Gramercy myn wyf for evyr 3e be trewe
3our cowncel is good *and* evyr hath be 540
now to 3our chawmer 3e do sewe
and añ xal be weyl dame as 3e xal se.

æ here þe jewys bryng jhesus Azen to pylat.

i^{us} doctor

¶ Sere pylat gode tydandys · þou here of me
Of herowd þe kyng þou hast good wyl

And jhesus he sendyth Aȝen to the
 And byddyth þe chese · hym to save or spyllē. 545

ij^{us} doctor

¶ ȝa ser all þe poer lyth now in þe
 and þou knowyst oure feyth · he hath ner schent
 þou knowyst what myschef · þer of may be
 we charge þe · to gyf hym jwgement.

550

Pylat

¶ Serys trewly ȝe be · to blame
 Jhesus þus to bete · dyspoyle or bynde
 or put hym to so gret schame
 ffor no defawth · in hym I fynde.

3

¶ Ne herowdys nother · to whom I sent ȝow
 defawte in hym cowde fynde ryth non
 but sent hym Aȝen · to me be ȝow
 As ȝe knowe wel everychon.

555

* Ther fore vnderstande what I xal say
 ȝe knowe þe custom is in þis londe
 of ȝour pasche day · þat is ner honde
 what þeff or tretore · be in bonde

560

with-out Any price

for worchep of þat day¹ · xal go fre Away

Fo. 177

Now þan me thynkyth · it were ryth
 to lete jhesus · now go qwyte
 And do to hym no mo dyspyte

565

serys þis is myn A-vyse

α² I wolde wete what ȝe say.

α here Alle þei xal cryen || Nay nay nay.

570

i^{us} doctor

α delyvere us · þe þeff barabas
 þat for mansclawth presonde was.

Pylat

α What xal I þan with jhesu do
 Whethyr xal he A-byde or go.

ij^{us} doctor

α Jhesus xal on þe cros be don
 Crucifigatur we crye echon.

575

* Paragraph mark omitted here.

¹ Some miswritten letters (*ff* ?) crossed out before *xal*.

² This and the following similar signs against the couplets are in red ink.

- pylat
- α Serys what hath jhesus don A-mys
Crucifigatur · we sey At onys¹. populus clamabit.
- Pylat
- ¶ Serys syn Al gatys · 3e wolyn so
puttyn jhesu to wo *and* peyn 580
jhesus A wyle *with* me xal go
I wole hym examyne betwyx us tweyn.
- α here pylat takyth jhesu and ledyth hym in to þe cowncel hous and seyth
- ¶ Jhesus what seyst now · lete se
This matere now þou vnderstonde
In pes þou myth be for me 585
but for þi pepyl of þi londe.
- ¶ Busshoppys *and* prestys · of þe lawe
þei love þe not as þou mayst se
and þe comon² pepyl A-3ens þe drawe
In pes þou myth A be for me 590
þis I telle þe pleyn.
- 7v ¶³ What seyst jhesus · whi spekyst not⁴ me to
knowyst not I haue power on þe cros þe to do
And also I haue power to lete þe forth go
what kanst þou here to seyn. 595
- Jhesus
- ¶ On me poer þou hast ryth non
but þat my fadyr hath grawntyd be-forn
m̄ I cam my faderys wyl to full-fylle
þat mankynd xuld not spylle
m̄ he þat hath betrayd me · to þe at þis tyme 600
his trespas is more þan is pine.
- i^{us} doctor
- ¶ 3e pryncys *and* maysterys · takyth hed *and* se
how pylat in þis matere is favorabyl
and þus oure lawys dystroyd myth be
And to vs Alle vn-recurabyl. 605
- α here pylat letyth jhesus A-lone and goth in to þe jewys and seyth

¹ Omnes written in the right-hand margin and crossed through in red ink.

² MS. comon.

³ This paragraph sign seems inserted by mistake.

⁴ spekyst not written twice and crossed through in red ink; to me written first, corrected, and finally me to written above the line.

Pylat

¶ Serys what wole 3e now · with jhesu do
 I can fynde in hym but good
 it is my cownce¹ 3e lete hym go
 it is rewthe to spylle his blood.

Cayphas

610

¶ Pylat me thynkyth · þou dost gret wrong
 A3ens² oure lawe þus to fortifye
 and þe pepyl here is so strong
 bryngyng þe lawful · testymonye.

Annas

615

¶ 3a and þou lete jhesu fro us pace
 þis we welyn up·holdyn Alle
 þou xalt Answer for his trespas
 and tretour to þe emperour we xal þe kalle.

Pylat

Fo. 178α Now þan syn 3e wolne · non other weye
 but in Alwyse þat jhesus must deye

α Artyse bryng me watyr I pray þe

620

and what I wole do 3e xal se *hic vnus afferet aquam.*

As I wasche with watyr my handys clene
 so gyltles of hese deth I mut ben.

i^{us} doctor

α þe blod of hym mut ben on vs }
 and on oure chyldyr Aftyr vs } *et clamabant 3a · 3a · 3a ·*

α þan pylat goth A-3en to jhesu and bryngith³ hym þus seyng

Pylat

α lo serys I bryng hym here to 3our presens
 þat 3e may knowe I fynde in hym non offens.

626

ij^{us} doctor

α dylyuere hym · delyuere hym · and lete us go
 on þe crosse þat he were do.

pilat

α Serys wolde 3e 3our kyng · I xulde on þe cros don.

630

ij^{us} doctor

α Sere we seyn þat we haue no kyng but þe emperour a-lon.

pilat

α Serys syn Al-gatys it must be so
 We must syt and our offyce do

¹ So in MS.² The A is written over some other letter.³ The contraction is not clear. The scribe apparently first wrote *bringys* and then crossed the top of the contraction without making any erasure.

α brynge forth to þe barre þat Arn to be dempt
and þei xal haue here jugement. 635

α here þei xal brynge barabas · to þe barre and jhesu and ij þewys¹ in
here shertys bare leggyd and jhesus standyng at þe barre be-twyx
them · and annas and cayphas xal gon in to þe counnelle hous qwan
pylat sytty[th].

Pylat

α Barabas hold up þi hond
78v for here at þi delyvere² dost þou stond and he halt up his honde

α Serys qwhat sey ȝe of barabas · thef and tretour bold
xal he go fre or he xal be kept in holde.

i^{us} doctor

α Sere for þe solennte³ of oure pasche day
be oure lawe he xal go fre A-way. 640

Pylat

α Barabas þan I dymysse⁴ þe
and ȝeve þe lycens to go fre et currel.⁵

α dysmas and jesmas · ther as ȝe stondys
þe lawe comawndyth ȝou · to hald up ȝour hondys 645

α Sere what sey ȝe of þese thevys tweyn.

ij^{us} doctor

Sere þei ben both gylty we seyn.

Pylat

α And what sey ȝe · of jhesu of nazareth.

i^{us} doctor

Sere we sey he xal be put to deth.

Pylat

α And kone ȝe put A-ȝens hym no trespas. 650

ij^{us} doctor

Sere we wyl Aȝ pat he xal be put upon þe crosse.⁶

α et clamabunt omnes · voce magna dicentes ȝa · ȝa · ȝa ·

Pylat

α jhesu þin owyn pepyl han dysprevyd
Al pat I haue for þe seyd or mevyd.

¶ I charge ȝou Aȝ at þe be-gynnyng
as ȝe wole Answer me be-forn 655

¹ So in MS. for þewys. Halliwell prints Jewys, but the initial letter is clear.

² The word he (?) has been erased before dost. ³ Or possibly solonnyte

⁴ So in MS. ⁵ Not underlined in red.

⁶ This speech is underlined in red as if it were a stage direction.

pat þer be no man · xal towch þour kyng
but yf he be knyght · or jentylman born.

¶ fyrst his clothis 3e xal of don
and makyn hym nakyd · for to be
bynde hym to A pelere · as sore as 3e mon 660

Fo. 179 α

þan skorge hym with qwyppys · þat al men may se
Whan he is betyn · crowne hym for þour kyng
and þan to þe cros 3e xal hym bryng

α And to þe crosse þou xalt be fest
And on thre naylys þi body xal rest 665

α On xal thorwe þi ryth hand go
Anothyr thorwe þi lyfte hand Also
 α þe thred xal be smet thour bothe þi feet
Whech nayt þer-to be mad ful mete

α And 3et þou xalt not hange A-lone 670
but on eyther syde of þe xal be on

α Dysmas now I deme þe
pat on hese ryth hand þou xalt be
 α And Jesmas on þe left hand hangyd xal ben
on þe mownth¹ of caluerye þat men may sen. 675

α here pylat xal rysyn and gon to his schaffalde, and þe busshoppys
with hym and þe jewys xul crye for joy with a gret voys · and Arryn
hym and pullyn of his clothis and byndyn hym to A pelere and skorg-
yn hym on seyng þus

i^{us} judeus

Doth gladly oure kyng
for þis is þour fyrst begynnyng.

α and qwan he is skorgyd · þei put upon hym A cloth of sylk and settyn
hym on a stol and puttyn A kroune of þornys on hese hed with
forkys and þe jewys knelyng to cryst takyng hym A septer and
skornyng hym · and þan þei xal pullyn of þe purpyl cloth and don
on A-geyn his owyn clothis and leyn þe crosse in hese necke to berynt
and drawyn hym forth with ropys · And þan xal come to women
wepyng and with here handys wryngyn seyng þus

i^{us} 2 mulier

Fo. 179^v ¶ Allas jhesus · Allas jhesus · wo is me
pat þou art þus dyspoyld Allas

32

¹ MS. mowth (with a stroke over the th).

² So undoubtedly in MS., though on Fo. 169, p. 277, the distinction in the contraction marks is observed.

and ȝet nevyr defawth · was fownd' in the
but evyr þou hast be sole of grace. 680

ij^{us} mulier

¶ A here is a reful syth · of jhesu so good
þat he xal þus dye Aȝens þe ryth
A wykkyd men ȝe be more þan wood
to do þat good lord so gret dyspyte. 685

α here jhesus turnyth a-ȝen to þe women with his crosse þus seyng
jhesus

¶ Dowterys of hierusalem · for me wepyth nowth
but for ȝour-self wepyth · and for ȝour chyldyr Also
for þe days xal come · þat þei han aftyr sowth
here synne and here blyndnesse xal turne hem to wo.

¶ þan xal be sayd · blyssyd be þe wombyz þat bareyn be 690
and wo to þe tetys · tho days · þat do ȝevyn sokyng
and to here faderys þei xul seyn · wo to þe tyme þat þou be-gat me
and to here moderys · Allas · wher xal be oure dwellyng.

¶ þan to þe hyllys and mownteynes · they xal crye and calle
oppyn and hyde us from þe face · of hym syttyng in trone 695
or ellys ovyr-throwyth · and on us now come falle
þat we may be hyd · from oure sorweful mone.

α here jhesus turnyth fro þe women and goth forth and þer þei metyn
with symonem · in þe place þe jewys seyng to hym

i^{us} jude[us

¶ Sere to þe A word of good
a man is here þou mayst se
beryth hevy of A Rode 700
where-on he xal hangyd be.

þer fore we prey ¹

180 ¶ Therefore we prey all the
(quire) þou take þe crosse of þe man
bere it with vs to kalvarye
and ryth gret thank þou xalt han.

705

Symon

¶ Serys I may not in no degre
I haue gret errandys for to do
perfore I pray ȝow excuse me
and on my herand · lete me go.

¹ Written at the bottom of Fo. 179^v as catchword.

ij^{us} judeus
710

¶ what harlot hast þou skorne
to bere þe tre whan we þe preye
þou xalt berynt haddyst þou sworn
And yt were ten tyme þe weye.

Symon

¶ serys I prey þou dysplese þou nowth
I wole help to bere þe¹ tre
in to þe place it xal be browth
where 3e wole comawnde me.

715

æ here symon takyth þe cros of jhesus and beryth it forth.

Veronica

¶ A 3e synful pepyl why fare þus
Ffor swet and blood he may not se
Allas holy prophete cryst jhesus

740

and sche whypyth his face
with here kerchy.
Jhesus²

¶ veronyca þi whipyng doth me ese
my face is clene · þat was blak to se
I xal þem kepe from all mys-ese
þat lokyn on þi kerchy · and remembyr me.

725

Fo. 180^v þan xul þei pulle jhesu out of his clothis and leyn them togedyr and
þer þei xul pullyn hym down and leyn hym Along on þe cros · and
after þat naylyn hym þeron.

i^{us} Judeus

¶ Come on now here we xal A-say
Yf þe cros for þe be mēte
Cast hym down here in þe devyl way
how long xal he standyn on his fete.

ij^{us} judeus
730

¶ pul hym down evyl mote he the
And gyf me his arm in hast
And A-non we xal se
hese good days þei xul be past.

iiij^{us} judeus

¶ Gef hese other Arm to me
A-nother take hed to hese feet

735

¹ Some word may have been written above *þe* in darker ink and smudged out.

² *Jh* written as correction over *ve*.

And A-non we xal se
yf þe borys be for hym meet.

iiij^{us} judeus

¶ þis is mete take good hede
pulle out þat Arm to þe sore.

i^{us} judeus

þis is short þe deuyll hym sped
be a large fote *and* more.

740

ij^{us} judeus

¶ Ffest on A Rop · *and* pulle hym long
and I xal drawe þe A-geyn
spare we not þese ropys strong
pow we brest both flesch *and* veyn.

ii^{us} judeus 745

¶ dryve in þe nayl a-non · lete se
And loke *and* þe flesch *and* senues well last.

iiij^{us} judeus

þat I graunt so mote I the
lo þis nayl is dreve ryth wel *and* fast.*

i^{us} judeus

81 ¶ Ffest A rop þan to his feet
And drawe him do n long Anow.

750

ij^{us} judeus

here is a nayl for both good *and* greet¹
I xal dryve² it thorwe I make A vow.

α here xule þei leve of *and* dawncyn a-bowte þe cros shortly.

iiij^{us} judeus

¶ Lo fela here A lythe · takkyd on A tre.

iiij^{us} judeus³

3a *and* I trowe þou art A worthy kyng.

i^{us} judeus

A good sere telle me now what helpyth⁴ þi prophecy þe.

ij^{us} judeus

3a or Any of þi ffals prechyng.

iiij^{us} judeus

¶ Serys set up þe cros on þe hende
þat we may loke hym in þe face.

* The first six words of this line are scribbled again in the bottom margin in a slightly later hand.

¹ The *g* written over an *r*.

² The *r* written over a *y*.

³ A piece of the original edge has been torn away here.

⁴ The *h* (initial) is written over some other letter.

iiij^{us} judeus
760

3a *and* we xal knelyn on to oure kyng so kend^r
and preyn hym of his gret grace.

⌘ *here qwan þei han set hym up þei xuln gon be-fore hyne*¹ *seyng eche*
affter other þus

i^{us} judeus

¶ heyl kyng² of jewys · yf þou be.

ij^{us} judeus

3a · 3a · sere as þou hangyst þere flesche *and* bonys.

iiij^{us} judeus

Com now down of þat tre.

iiij^{us} judeus

And we wole worchepe þe aff Atonys.

765

⌘ *here xul poer comonys stand and loke upon þe jewys iiij or v and þe*
jewys xul come to theme and do theme hange þe þe vys.

i^{us} judeus

¶ come on 3e knavys · *and* set up þise³ ij crosses ryth
and hange up þese to thevys Anon.

ij^{us} jud[eu]s

Fo. 181^v 3a *and* in þe worchep of þis worthy knyth
on eche syde of hym xal hangyn on.

⌘ *here þe sympyl men xul settyn up þese ij crossys and hangyn up þe*
thevys be þe Armys and þer whylys xal þe jewys cast dyce for his
clothis and fytyn and stryvyn and in þe mene tyme xal oure lady
come with iiij maryes with here and sen Johan with heme setting hem
*down A-syde A-fore þe cros · oure lady swuonyng*⁴ *and mornynng*
and leysere seyng

Maria

¶ A my good lord my sone so swete
what hast þou don why hangyst now þus here
is þer non other deth to þe now mete
but þe most shamful deth · Among þese thevys fere.

770

¶ A out on my hert whi brest þou nowth
And þou art maydyn *and* modyr *and* seyst þus þi childe spylle

774

¹ So in MS. for *hyme*.

² *kyng* is written as correction over some erased word.

³ The medial vowel is not clear and might be *e*, but is perhaps to be read as an *i* with an unusually marked dot.

⁴ There is a blotted stroke between the *w* and the *u*.

how mayst þou a-byde þis sorwe *and* þis woful þowth
A deth · deth · deth · why wilt þou not me kyllē.

α *here oure lady xal swonge A-zen and ore lord xal seyn þus*

Jhesus

¶ O Ffadyr Al-mythy · makere of mañ
Ffor-gyff þese jewys þat don me wo
Ffor-geve hem fadyr for-geve hem þan
Ffor thei wete notwh¹ what þei do.

780

i^{us} Judeus

¶ 3a vath² · vath · now · here is he
þat bad us dystroye oure tempyl on A day
and with-inne days thre
he xulde reysynt A-zen in good A-ray.

785

ij^{us} Judeus

02 ¶ Now *and* þou kan do swech A dede
help now þi-self yf þat þou kan
and we xal be-levyn on þe *with-outyn* diede
and seyn þou art a mythy man.

iiij^{us} Judeus

3a yf þu be goddys sone · as þou dedyst teche
ffrom þe cros come now down
þan of mercy we xal þe beseche
and seyn þou art a lord of gret renown.

790

jestes

¶ Yf þou be goddys sone as þou dedyst seye
helpe here now both þe *and* vs
but I fynde it not al in my feye
þat þou xuldyst be cryst goddys sone jhesus.

795

Dymas

¶ Do wey fool why seyst þou so
he is þe sone of god I be-leve it wel
and synne dede he nevyr lo
þat he xuld be put þis deth tyl.

800

¶ but we ful mech wrong han wrowth
he³ dede nevyr þing A-mys
now mercy good lord mercy · *and* for-gete me nowth
whan þou comyst to þi kyngham *and* to þi blysse.

805

¹ So in MS.

² w written before *vath* and crossed out.

³ Some word before *dede* erased and *he* written beyond the line in the margin.

Jhesus

¶ Amen Amen · þou art ful wyse
 þat þou hast Askyd I grawnt þe
 þis same day in paradyse
 with me þi god þou xalt þer be.

Maria

810

Fo. 182^v ¶ O my sone my sone · my derlyng dere
 [marked
 180—some
 older mark
 ? 100 or 180
 smudged
 out.] what haue I defendyd þe
 þou hast spoke to alle þo · þat ben here
 and not o word þou spekyst to me.

¶ To þe jewys þou art ful kende
 þou hast for-gove al here mysdede
 and þe thef · þou hast in mende
 for onys haskyng mercy · hefne is his mede.

815

¶ A my sovereyn lord why whylt þou not speke
 to me þat am þi modyr · in peyn for þi wrong
 A hert hert why whylt þou not breke
 þat I were out of þis sorwe so stronge.

820

Jhesus

¶ A woman woman · be-hold þer þi sone
 And þou jon take ¹ her for þi modyr
 I charge þe to kepe here as besyly as þou kone
 þou A clene mayde xal kepe A-nother.

825

¶ And woman þou knowyst þat my fadyr of hefne me sent
 to take þis manhod of þe · Adam ys rawnsom to pay
 Ffor þis is þe wyl · and my faders intent
 þat I xal þus deye · to delyuere man · fro þe develyys pray.

¶ Now syn it is þe wyl of my fadyr · it xuld þus be
 Why xuld it dysplese þe modyr · now my deth so sore
 And for to suffre Al þis for man · I was born of the
 to þe blys þat man had lost · man A-zen to restore.

830

α her oure lady xal ryse and renne and halse þe crosse.

Maria Magdalena

Fo. 183 ¶ A good lady why do 3e þus
 3our dolfol cher · now cheuith² us sore
 And for þe peyne of my swete lord jhesus
 þat he seyth in 3ou it peyneth hym more.

835

¹ This *a* is corrected from another letter.

² MS. *cheu^t*.

Maria virgo

¶ I pray ȝow Alle lete me ben here
and hang me up here on þis tre
be my frend *and* sone þat me is so dere
ffor þer he is þer wold I be.

840

Johannes

¶ Jentyllady now leve ȝour mornynge
and go with us now we ȝou pray
And comfort oure lord at hese departynge
ffor he is Al-most redy to go his way.

845

α *here þei xal take oure lady from þe crosse . and here xal pylat come
down from his shaffald with Cayphas and Annas and att here mene
and xal come and lokyn on Cryst and annas and cayphas xal skorn-
fully sey[n]*

Cayphas

¶ lo serȝys lo . be-heldyth *and* se
here hangyth he þat halpe many A man
And now yf he goddys sone be
helpe now hym-self yf þat he kan.

Annas

¶ ȝa *and* yf þou kyng of israel be
come down of þe cros Among us alle
And lete þi god now delyuere the
and þan oure kyng we wole þe calle.

850

α *here xal pylat Askyn penne and inke and A tabyl xal be take hym
wretyn A-fore . hic est jhesus nazarenus rex judeorum .*
33v *and he xal make hym to wryte and þan gon up on A leddere and
settyng þe tabyl abovyn crystys hed and þan cayphas xal makyn hym
to redyn and seyn*

Cayphas

α Sere pylat we merveylyth of þis
þat ȝe wryte hym to be kyng of jewys
α perfore we wolde þat ȝe xuld wryte þus
þat he namyd hymself kyng of jewus.

855

Pylat

α þat I haue wretyn . wretyn it is
and so it xal be for me i-wys.

α and so forth att þei xal gon *Azen to þe skaffalde* and *Jhesus xal cryen*¹

¹ *Jhesus* is enclosed in a red loop as the name of a speaker, and the red underlining of the stage direction is continued under *xal cryen*.

¶ heloy • heloy • lamazabathany || 860
 my fadyr in hevyn on hy
 why dost þou me for-sake¹
 The frelte of my mankende
 With stronge peyn yt gynnyth to peynde
 ha dere fadyr haue me in mende 865
and lete deth my sorwe slake.

ij^{us} judeus

¶ me thynkyth he this doth calle hely
 lete us go nere *and* a-spy
and loke yf he come preuely
 from cros² hym down to reve. 870

Jhesus

So grett a thrust dede nevyr man take
 as I haue man now for þi sake
 for thrust a-sundyr my lyppys gyn crake
 for drynes þei do cleve.

iiij^{us} judeus

¶ 3our thrust sere hoberd for to slake 875
 eyzil *and* galle here I þe take
 what me thynkyth a mowe 3e make
 is not þis good drynk
 to crye for drynke 3e had gret hast
and now it semyth it is but wast 880
 is not þis drynk of good tast
 now telle me how 3e thynk.

4^{us} judeus

¶ on lofte sere hoberd now 3e be sett³
 we wyl no lenger with 3ou lett
 we grete 3ou wel on þe newe gett 885
and make on 3ou a mowe.

i^{us} judeus

we grete 3ou wel with a scorn
and pray 3ou bothe evyn *and* morn

¹ The ink changes and the writing becomes rather smaller with this line, which is written as one with the preceding line. Note also that the next speaker is 'ii^{us} judeus' where 'i^{us}' might be expected.

² This *r* is written over an *o*.

³ From line 883 to line 890 two lines are written in one.

take good eyd to oure corn
and chare away þe crowe.

890

Jhesus

4¹ ¶ In manus tuas domine
holy fadyr in hefly se
I comende my spyryte to þe
for here now hendyth my fest
I xal go sle þe fende þat freke
ffor now myn herte be-gynnyth to breke
wurdys mo xal I non speke
Nunc consummatum est.

895

Maria

¶ Alas Alas I leve to longe
to se my swete sone with peynes stronge
As a theff on cros doth honge
And nevyr 3et dede he synne
Alas my dere chyld to deth is dressyd
now is my care wel more in-cressyd
A myn herte with peyn is pressyd
Ffor sorwe myn hert doth twynne.

900

905

Johannes

¶ A blyssyd mayde chaunge 3our thought
Ffor þow 3our sone with sorwe be sought
3itt by his owyn wyl þis werk is wrought
And wylfully his deth to take
3ow to kepe he chargyd me here
I am 3our servaunt my lady dera
wherfore I pray 3ow be of good chere
And merthis þat 3e make.

910

Maria

¶ Thow he had nevyr of me be born
And I sey his flesch þus al to torn
on bak be-hyndyn on brest be-forn
Rent with woundys wyde

915

4^v Nedys I must wonyn in woo
to se my ffrende with many a ffo
aȝ to rent from top to too

920

his flesch with-owtyn hyde.

¹ This and the following folio (185) are interpolated in this quire, being of different paper. The writing on them is firmer and more regular.

Johannes

¶ A blyssyd lady as I ȝow telle
 had he not deyde we xuld to helle
 Amonges ffendys þer evyr to dwelle
 In peynes þat ben smert
 he sufferyth deth for oure trespace
and thorwe his deth we xal haue grace
 to dwelle *with hym* in hevyn place
 þerfore beth mery in hert.

925

930

Maria

¶ A dere ffrende weel woot I this
 þat he doth bye us to his blys
 but ȝitt of myrth evyr mor I mys
 whan I se þis syght.

Johannes

Now dere lady þerfore I ȝow pray
 Ffro þis dolful dolour wende we oure way
 Ffor whan þis syght ȝe se nought may
 ȝoure care may waxe more lyght.

935

Maria

¶ Now sythe I must parte hym fro
 ȝit lete me kysse or þat I go
 his blyssyd ffeyt þat sufferyn wo
 naylid on þis tre
 So cruelly *with grett dyspyte*
 þus · shamfully was nevyr man dyghte
 þerfore in peyn myn hert is pyghte
 al joye departyth fro me.

940

945

*hic quasi semi nortua*¹ *cadat prona in terram et dicit johannes*

Johannes

Fo. 185

¶ Now blyssyd mayd come forth *with me*
 no lengere þis syght þat ȝe se
 I xal ȝow gyde in þis countre
 where þat it plesyth ȝow best.

950

Maria

Now jentyl Johan my sonys derlyng
 to goddys temple þou me brynge
 þat I may prey god *with* sore wepynge
 And mornyng þat is prest.

¹ So in MS. (seminor tua).

Johannes

¶ All þour desyre xal be wrought
with herty wyll I werke þour thought
now blyssyd mayde taryeth nowth
In þe temple þat ȝe ware
Ffor holy prayere may chaunge þour mood
and cawse þour chere to be more good 960
whan ȝe se not þour childys blood
þe lasse may be þour care.

Tunc transiet maria ad templum cum Iohanne et cetera.

Maria

¶ Here in þis temple my lyff I lede
And serue my lord god with hertyly drede
now xal wepynge me fode and fede 965
Som̃ comforte tyll god sende
A my lord god I þe pray
Whan my childe ryseth þe iij^{de} day
Comforte thanne thyn hand-may
my care for to Amende. 970

33¹ anima Christi

¶ Now all mankende in herte be glad
with all merthis þat may be had
ffor mannys sowle þat was be-stad
in þe logge of helle.
85^v now xal I ryse to lyve agayn 975
from peyn to pleys of paradyse pleyn
perfore man in hert be fayn
in merthe now xalt þou dwelle.

¶ I am þe sowle of cryst jhesu
þe which is kynge of all vertu 980
my body is ded þe jewys it slew
þat hangyth zitt on þe rode
rent and torñ all blody red
ffor mannys sake my body is deed
ffor mannys helpe my body is bred 985
And sowle drynk my bodyes blode.

¶ þow my body be now slayn

¹ This number is written partly against the preceding speech.

þe thrydde day þis is certayn
 I xal reyse my body a-gayn
 to lyve as I ȝow say
 now wole I go streyth to helle
and feche from þe fendys felle
 all my frendys þat þer-in dwelle
 to blysse þat lestyth Ay.

990

* *Nota*
anima
latronis

The sowle goth to helle gatys and seyth

¶ ² Attollite portas principes vestras et eleuamini porte eternales
 et introibit rex glorie.

¶ Ondothe ȝoure ȝatys of sorwatorie
 On mannys sowle I haue memorie
 here comyth now þe kyng of glorye
 these gatys for to breke
 ȝe develys þat arn here *with-inne*
 helle gatys ȝe xal vn-pynne
 I xal delyvere mannys kynne
 ffrom wo I wole hem wreke.

995

1000

Belyafl

Alas Alas out *and* harrow
 Onto þi byddyng must we bow
 þat þou art god now do we know
 Of þe had we grett dowte
 Azens þe may no thyng stonde
 All thyng obeyth to thyn honde
 bothe hevyn *and* helle watyr *and* londe
 All thyng must to þe lowte.

1005

Anima Christi

Fo. 186 ¶ Azens me it wore but wast
 to holdyn or to stondyn fast
 helle logge may not last
 Azens · þe kyng of glorye
 þi derke dore down I throwe
 My fayr ffrendys now wele I knowe

1010

1015

* These words are written in the margin apparently in the hand of the scribe of Ff. 95, 96.

¹ This contraction for *Versus* is otherwise only used to mark the Latin versicles in the Assumption play.

I xal hem brynge reknyd be rowe
Out of here purcatorye.

Centurio

¶ In trewth now I knowe with ful opyn syght
that goddys dere sone is naylid on tre
these wundryful tokenys Aprevyn ful ryght
quod vere filius dei erat iste.

1020

Alius miles 2 **34**

The very childe of god I suppose pat he be
and so it semyth wele be his wundryful werk
pe erth sore qwakyth and pat agresyth me
With myst and grett wedyr it is woundyr dyrk.

1025

Alius miles 3

¶ Soch merveylis shewe may non erthely mañ
pe eyr is ryght derke pat fyrst was ryght clere
The Erth-qwave is grett pe clowdys waxe whañ
those tokenys preve hym a lorde with-out Any¹ pere.

Centurio

his fadyr is pereles kyng of most empere
bothe lorde of þis world and kyng of hevyn hy3e
3it out of all synne to brynge us owt of daungere
he soferyth his dere sone for us all to dye.

1030

Nichodemus

¶ Alas Alas what syght is this
to se pe lorde and kyng of blys
pat nevyr synnyd ne dede Amys
pus naylid vpon a rode
Alas 3ewys what haue 3e wrought
A 3e wyckyd wytys what was 3our thought
Why haue 3e hobbyd and pus betyn owth
all his blyssyd blood.

1035

1040

Senturyo²

¶ A now trewly telle weyl I kan
pat þis was goddys owyn sone
I knowe he is both god and man
be þis wark pat here is done.

1045

¶ þer was nevyr man but god · pat cowde make þis werk
pat evyr was of woman born

¹ A large A seems to have been written over a small one.

² This name stands at the top of the page. No name of next speaker is given at the bottom of Fo. 186.

were he nevyr so gret A clerk
it passeth hem all þow þei had sworn.

1050

¶ hese lawe was trêwe I dare wel saye
þat he tawth us here A-monge
þerfore I rede 3e turne 3our faye
and amende þat 3e han do wronge.

Joseph of Ara . . [¹

¶ O good lord jhesu · þat deyst now here on rode
haue mercy on me · and for-gyf me my mys
I wold þe worchep here with my good
þat I may come to þi blysse.

1055

¶ to pylat now wole I goon²
and aske þe body of my lord jhesu
to bery þat now wold I soon
in my grave þat is so new.

1060

¶ heyl sere pylat þat syttyth in sete
heyl justyce of jewys men do þe calle
heyl with helth · I do þe grete
I pray þe of A bone what so befall.

1065

¶ to bery jhesu is body I wole þe pray
þat he were out of mennys syth
for to-morwyn xal be oure holyday
þan wole no man hym bery I þe plyth.

1070

Fo. 187 ¶ And yf we lete hym hange þer styлле
Some wolde seyn þer of A-now
þe pepyl þer-of wold seyn ful ylle
þat nother xuld be 3our worchep nor prow.

Pylat

¶ Sere joseph of baramathie · I graunt þe
With jhesu is body do þin intent
but fyrst I wole wete þat he ded be
as it was his jugement.

1075

¶ Sere knyfts I comawnd 3ow þat 3e go
in hast with joseph of baramathie

1080

¹ Strokes of *m* lost in hole in paper—rest of the word or mark of contraction cut off with margin.

² *god* first written and crossed through.

and loke 3e take good hede per-to
pat jhesu suerly ded be.

¶ se pat þis comawndement 3e fulfyllen
with-out wordys ouy mo
and þan lete joseph do his wylle
what pat he wyl with jhesu do.

1085

æ here come to knyghtys be-forn pylat At-onys þus seyng

i^{us} miles

¶ Sere we xal do oure dylygens
with joseph goyng to Caluerye
be we out of þi presens
sone þe trewth we xal aspye.

1090

Joseph Ab[. . . .

¶ Gramercy pylat of 3our jentylnesse
pat 3e han grawntyd me my lyst
Any thyng in my province
3e xal haue at 3our request ¹.

Pylat

87v ¶ Sere all 3our lest 3e xal haue
with jhesu is body do 3our intent
whethyr 3e bery hym in pyt or grave
þe powere I grawnt 3ow here present.

1095

æ The ij knyghtys go with joseph to jhesus and stande and heldyn hym in
þe face.

ij^{us} miles

¶ Me thynkyth jhesu is sewre anow
it is no ned his bonys to breke
he is ded how þinkyth 3ow
he xal nevyr go nor speke.

1100

i^{us} miles

¶ We wyl be sure or þan we go
Of A thyng I am be-thowth ²
3ondyr is a blynd knyth I xal go to
And sone A whyle here xal be wrowth.

1105

æ here þe knyth goth to blynde longeyys and seyth

¶ heyl sere longeyys þou gentyl knyth
þe I prey now ryth hertyly

¹ rest first written as the first syllable and the t adapted to a q.

² The final h is blotted and seems to have been altered with darker ink.

pat pou wylt wend with me ful wyth
it xal be for pi prow veryly.

1110

longeus

¶ Sere at your comauwndement with 3ow wyl I wende
in what place 3e wyl me haue
for I trost 3e be my frend
lede me forth sere · oure sabath 3ou save.

i^{us} miles

1115

¶ lo sere longeys here is a spere
bothe long and brood and sharp a-now
heve it up fast pat it wore pere
for here is game show man show.

⌘ here longeys showyth þe spere warly · and þe blood comyth rennyng
to his hand and he Avantorysly xal wype his eyne.

longeys

Fo. 188 ¶ O good lord · how may pis be
pat I may se so bryth now
pis thretty wyntyr I myth not se
and now I may se I wote nevyr how
but ho is pis pat hangyth here now
I trowe it be þe mayndonys¹ sone
and pat he is now · I knowe wel how
þe jewys to hym pis velany han don.

1120

1125

⌘ here he ffallyth down on his knes.

¶ Now good lord fforgyf me that
pat I to þe now don have
for I dede I wyst not what
þe jewys of myn ignorans dede me rave
Mercy mercy mercy I crye.

1130

⌘ þan joseph doth set up þe lederys and nychodemus comyth to help hym.

Nicodemus

¶ Joseph ab Aramathy · blyssyd pou be
ffor pou dost a fol good dede
I prey the · lete me help þe
pat I may be partenere of pi mede.

1135

Joseph

¶ Nychodemus welcome · indede
I pray 3ow 3e wole help þe-to

¹ So in MS.

he wole Aqwyte us ryth weyl oure mede
and I haue lysens for to do.

æ here *joseph* and *nichodemus* takyn cryst of þe cros on on o ledyr and
þe tother on An-*other* leddyr and qwan is had down *joseph* leyth hym
in oure ladys lappe · seyng þe knyts turnyng heme · and *joseph*
seyth

Joseph
1140

¶ Lo mary modyr good and trewe
here is þi son bloody and bloo
ffor hym myn hert ful sore doth rewe
kysse hym now onys · eer he go.

Maria virgo

38v ¶ A Mercy Mercy myn owyn son so dere
þi bloody face now I must kysse
þi face is pale with-*owtyn* chere
of meche joy now xal I mysse
þer was nevyr modyr þat sey this
so here sone dyspoyled · with so gret wo
and my dere chylde nevyr dede A-mys
A mercy fadyr of hefne · it xulde be so.

1145

1150

Joseph

¶ Mary þour sone 3e take to me
in-to his grave it xal be browth.

Maria

joseph blyssyd evyr mot þou be
for þe good dede þat 3e han wrowth.

1155

æ here *þei* xal leyn cryst in his grave.

Joseph

¶ I gyf þe þis syndony þat I haue bowth
to wynde þe in whyl it is new.

Nichodemus

here is An onyment þat I haue browth
to Anoynt with all myn lord jhesu.

Joseph
1160

¶ Now jhesu is with-inne his grave
wheche I ordeyn som tyme for me
on þe lord I vowche it save
I knowe my mede ful gret xal be.

Nichodem[us

¶ now lete us leyn on þis ston Ageyn
And jhesu in þis tombe styll xal be

1165

And we wyl walke hom ful pleynd
 þe day passyth fast I se
 Fare wel joseph and wel 3e be
 no lengere teryeng here we make.

Joseph

Sere almythy god be with þe
 in-to his blysse he mote 3ou take.

1170

Maria

Fo. 189 ¶ Ffare wel 3e jentyll princys kende
 in joye evyr mote 3e be
 þe blysse of hefne with-owtyn ende
 I knowe veryly þat 3e xal se.

1175

α here þe princys xal do reuerens to oure lady and gon here way and

* nota leve þe maryes at be sepulcre. Cayphas goth to Pylat seyng þus¹
Incipit hic

Cayphas²

¶ herk sere pylat lyst to me
 I xal þe telle tydyngys new
 of o thyng · we must³ ware be
 er ellys here after · we myth it rewe.

¶ þou wotyst weyl þat jhesu
 he seyde to us with wordys pleyn
 he seyde we xuld fynd it trewe
 þe thryd day he wold ryse agey⁴
 yf þat hese dyscyplys come serteyn
 and out of his graue stele hym away⁵
 þei wyl go preche and pleyn seyn
 þat he is reson þe thryd day.

1180

1185

¶ þis is þe cowncel þat I gyf here
 take men and gyf hem charge þerto
 to weche þe grave with gret power
 tyl þe thryd day be go.

1190

* These words *nota* and *Incipit hic* are written in the margin in another hand—apparently that of the scribe of Ff. 95, 96—and blacker ink. There are also some smudged indecipherable words (? scribblings) on the right-hand margin.

¹ These stage directions are written partly at the side of the text, and the α stands before the last line only.

² *Cayphas* is in paler ink and may have been added.

³ The *st* is blotted as if corrected from another letter.

⁴ So in MS.

⁵ From line 1185 to line 1215 two lines are written in one.

Pylat

¶ Sere Cayphas · it xal be do
for as 3e say per is peryl in
And it happend þat it were so
it myth make *our* lawys for to blyn 1195
3e xal se ser er þat 3e go
how I xal þis mater saue
And what I xal sey per-to
and what charge þei xal haue.

hic ¶ Come forth 3e ser Amorawnt 1200
hic and ser Arphaxat com ner also
Ser Cosdram and ser Affraunt
and here þe charge þat 3e must do
Serys to Jhesu is grave 3e xal go
tyl þat þe thryd day be gon 1205
and lete nother frend nor fo
in no wey to towche þe ston.

¶ yf ony of hese dyscypelys come þer
to fech þe body fro 3ou a-way
bete hym down have 3e no fere 1210
with shamful deth do hym day
in payn of 3our godys and 3our lyvys
þat 3e lete hem nowth shape 3ou fro
and of 3our chyldere and 3our wyfys
for al 3e lese and 3e do so. 1215

i^{us} miles

9v. ¶ Sere pylat we xal not ses
we xal kepe it strong A-now.
3a and An hunderyd put hem in pres
þei xal dey I make A vow.

ij^{us} miles

iiij^{us} miles

¶ And han honderyd fy on An C. and an C. per-to 1220
per is non of hem xal us with-stonde.

iiij^{us} miles

3a and per comð An hunderyd thowsand and mo
I xal hem kille with myn honde.

* This note in the margin, the first word of which is doubtful—probably Nota—is apparently in the same hand as that on p. 312.

Pylat

¶ wel serys þan 3our part 3e do.

And to 3our charge loke 3e take hede

1225

With-owtyn wordys ony mo here þe knytyz gon out of þe place

Wysly now þat 3e procede.

¶ lo ser cayphas how thynkyth 3ow

is not þis wel browth Abowth.

Cayphas

in feyth ser it is sure A-now

1230

hardely haue 3e no dowth.

i^{us} Arfaxat¹ ij

¶ let se ser amaraunt where wele 3e be

wole 3e kepe þe feet or þe hed.

ij^{us} AmerauntAt þe hed so mote I the²

and ho so come here he is but ded.

1235

i^{us} Arfaxat ii

¶ And I wole kepe þe feet þis tyde

pow þer come both jakke and gylle.

iiij^{us} cosdram iii

And I xal kepe þe ryth syde

and ho so come I xal hym kylle.

iiij^{us} Affraunt 4

And I wole on þe lefte hand ben

1240

and ho so come here he xal nevyr then

fful sekylly his bane xal I ben

* nota

with dyntys of dowte.³syr pylat³

Fo. 190

Syr pylat haue good day

(V quire)

We xal kepyn þe body in clay

1245

And we xal wakyn wele þe way

and wayten all abowte.⁴

Pylatus

Now jentyl serys wole 3e vouch-saffe

to go with me and sele þe⁴ graffe

þat he ne aryse out of þe grave

1250

þat is now ded

¹ These names were originally numbered to the right Ameraunt being 1, Arfaxat 2 — the order in which Pilate calls upon them. These numbers have been partly cut away with the margin, and the names have been renumbered to the left, Arfaxat the first speaker being 1, Ameraunt 2.

* Marginal note apparently in the same hand as those above.

² So mote I the I wole be at þe h. first written and crossed through.

³ Catchword.

⁴ Some miswritten letter crossed through after þe.

Cayphas

We graunte wel lete us now go
Whan it is selyd *and* kepte Also
Than be we sekyr with-owtyn wo
And have of hym no dred.

1255

Tunc ibunt ad sepulcrum pilatus Cayphas Annas et omnes milites et dicit

Annas

¶ Loo here is wax ful redy dyght
Sett on *your* sele anon ful ryght
þan be ȝe sekyr I ȝow plyght
he xal not rysyn agayn.

Pilatus

1260

On þis corner my seal xal sytt
And with þis wax I sele þis pytt
now dare I ley he xal nevyr flytt
out of þis gravé serteayn.

Annas

¶ Here is more wax fful redy leo
afl þe cornerys ȝe sele Also
And with a lokke loke it too
Than lete us gon oure way
And lete pese knyȝys abydyn þer by
And yf hese dysciþlys com preuȝly
to stele away þis ded body
to vs they hem brynge with-out delay.

1265

1270

Pilatas¹

¶ On every corner now is sett my seale
now is myn herte in welthe *and* wele
This may no brybour a-wey now stele
þis body from vndyr stoñ
Now syr buschoppe I pray to the
And Annas also com on with me
Evyn to-gedyr afl we thre
hom-ward þe wey we goñ.

1275

¶ As wynde wrothe²
knyȝtys now goht

1280

¹ A stroke in the *a* may indicate a correction of *as* to *us*.

² From line 1280 to line 1320 two lines are written in one. From line 1321 to line 1343 three lines are written in one.

clappyd in cloth
 and kepyth hym weñ
 loke 3e be bolde
 with me for to holde
 3e xul haue gold^r
 And helme of stele.

1285

*Pylat Annas and cayphas go to þe skaffaldys · and þe knyghtys
 sey*¹ . . [

Affraunt 4

¶ Now in þis grownde²
 he lyeth bounde
 þat tholyd wounde
 ffor he was ffals
 þis lefft³ cornere
 I wyl kepe here
 Armyd clere
 bothe hed *and* hals.

1290

1295

Cosdrañ 3

¶ I wyl haue þis syde
 what so betyde
 If any man ryde
 to stele þe cors
 I xal hym chyde
 with woundys wyde
 Amonge hem glyde
 with fyne fors.

1300

Ameraunt ij^{us} 4

¶ The hed I take
 here by to wake.⁴
 A stele stake
 I holde in honde
 Maystryes to make
 crownys I crake.⁴

1305

¹ Fourth letter blotted, the rest cut off with margin.

² *tyde* first written and crossed through.

³ *left* or *lefft* first written—corrected to *lefft*.

⁴ The first of the two strokes is a later addition making *i^{us}* into *ij^{us}*.

Schafftys to shake 1310
And Schapyn schonde¹.

Arfaxat i^{us} 2

¶ I xal not lete
to kepe þe fete
they ar ful w . . .³
walterid in blood 1315
He þat wyfl stalke
be brook or balke
hedyr to walke
þo wrecchis be wood.

i^{us} miles
1320

91 Myn heed dullyth
myn herte ffullyth
of sslepp
Seynt Mahownd
þis bereynge grownd
þou kepp.

ij^{us} miles
1325

I sey þe same
ffor Any blame
I falle
Mahownde whelpe
Aftyr þin helpe 1330
I calle.

3^{us} miles

I am hevy as leed
ffor Any dred
I slepe
Mahownd of myght 1335
þis ston to nyght
þou kepe.

4^{us} miles

I haue no foot
to stonde on root
by brynke 1340

¹ *sle fre* and *bonde* written above the last two words of this line in another ink and in the Ff. 95, 96 hand.

² An original 2 scratched out and i^{us} written in in darker ink.

³ There has been some erasure and rewriting here by the later corrector; perhaps *wete* altered to *white*.

here I Aske
to go to taske
A wynke.

*Tunc dormyent milites et ueniet Anima Christi de inferno cum Adam
et Eua*¹ · *Abraham johan baptista et Alijs.*

Anima Christi :

¶ Come forthe Adam *and* Eue with the
And all my fryndys þat here-in be
to paradys come forthe with me
In blysse for to dwelle
þe fende of helle þat is þour ffoo
he xal be wrappyd *and* woundyn in woo
Ffro wo to welthe now xul þe go
With myrthe evyr more to melle.

1345

35

1350

Adam

¶ I thanke þe lord of þi grett grace
that now is for-þovyn my grett trespace
now xal we dwellyn in blysful place
In joye *and* endeles myrthe
Thorwe my synne man was fforlorn
and man to saue þou wore all torn
and of a mayd in bedlem born
þat evyr blyssyd be þi byrthe.

1355

Eua

Fo. 191^v ¶ Blyssyd be þou lord of lyff
I am Eue Adam is wyff
þou hast soferyd strok *and* stryff
Ffor werkys þat we wrought
þi mylde mercy haht² All³ for-þovyn
Dethis dentys on þe were drevyn
now with þe lord we xul levyn
þi bryght blood hath us bowth.

1360

1365

Johannes baptista

¶ I am þi cosyn my name is Johan
þi woundys hath betyn þe to þe bon
I baptyzid þe in flomjordon
And 3aff þi body baptyze

1370

¹ MS. Euā.

² An *h* between *haht* and *Alle* has been crossed through.

³ This A seems to have been changed from a small to a larger form.

With þi grace now xul we gon
 Ffrom oure enmyes every-choið
 And fyndyn myrthis many on
 In play of paradyse.

1375

Abraham

¶ I am Abraham fadyr trowe
 þat reyned after noes flowe
 A sory synne Adam gan sowe
 þat clad us all in care
 A sone þat maydenys mylk hath sokyn
 and with his blood oure bonde hath brokyn
 helle logge lyth vnlokyn
 Ffro fylth with frende we fare.*

1380

anima christi

¶ Ffayre ffrendys now be 3e wunne
 on 3ow shyneth þe sothfast sunne
 þe gost þat all grevaunce hath gunne
 Fful harde I xal hym bynde
 As wyckyd werme þou gunne Apere
 to tray my chylideryn þat were so dere
 perfore traytour heuer-more here
 newe peynes þou xalt evyr ffynde.

1385

92

¶ Thorwe blood I took of mannys kynde
 Ffals devyl I here þe bynde
 In endles sorwe I þe wynde
 þer-in evyr-more to dwelle
 now þou art bownde þou mayst not fle
 Ffor þin envyous cruelte
 In endeles dampnacion xalt þou be
 And nevyr comyn out of helle.†

1395

Beliaff

¶ Alas herrow now am I bownde
 In helle gonge to ly on¹ grownde
 In hendles sorwe now am I wounde

1400

* The words *anima cayn* are here written in the margin in the hand of Ff. 95, 96, and in the left-hand margin *Nota anima cayn* followed by some erased words ending: *as folow fayere frendys*.

† A word or two, of which the first is *thought*, is written here in the margin in the Fo. 95, &c., hand and smudged out.

¹ *on* is written (by the scribe) over the line above an erasure.

In care evyr more to dwelle
 In helle logge I lyȝ a-lone
 now is my joye a-wey al gone
 Ffor all fendys xul be my fone
 I xal nevyr com from helle.*

1405

Anima Christi

¶ Now is ȝour ffoo boundyn in helle
 þat evyr was besy ȝow for to qwelle
 now wele I rysyn flesch *and* felle
 þat rent was for ȝour sake
 myn owyn body þat hynged on rode
 And be þe jewys nevyr so wode
 It xal a-ryse both flesch *and* blode
 my body now wyl I take.

1410

1415

*Tunc transiet anima christi ad resuscitandum corpus quo resuscitato
 dicat Jhesus*

Fo. 192^v

Jhesus

(marked 190) ¶ harde gatys haue I gon
 And peynes sofryd many oñ
 Stomblyd at stake *and* at stoñ
 nyȝ thre *and* thretty ȝere
 I lyght out of my faderys trone
 ffor to Amende mannys mone
 my flesch was betyn to þe bon
 my blood I bledde clere.

1420

¶ Ffor mannys loue I tholyd dede
and for mannys loue I am rysyn up rede¹
 ffor man I haue mad my body in brede
 his sowle for to fede
 Man *and* þou lete me þus gone
and wylt not folwyn me a-none

1425

* The hand of Fo. 95, &c., has interlined here and written down the left-hand margin :

‘nota þe devyſt

thought many &c.

Thought many begon I am glad &c. hens I wyll þe bere.

þan Crīst.

and þan cayme xaiſ sey his spech. *And* þan crist xaiſ sey now ys your
 foo. etc.’

¹ The *r* is written above the line over an erased letter.

such a frende fyndyst *pou* nevyr none
to help *þe* at *þi* nede. 1430

¶ Salve sancta parens ¹ my modyr dere
All heyl modyr with glad chere
Ffor now is A-resyn with body clere
þi sone *þat* was dolve depe 1435
þis is *þe* thrydde day *þat* I *þow* tolde
I xuld a-rysyn out of *þe* cley so colde
now am I here with brest ful bolde
þefore no more *þe* wepe.

Maria

¶ Welcom my lord welcom my grace 1440
welcome my sone and my solace
I xal *þe* wurchep in every place
Welcom lord god of myght
mekel sorwe in hert I leed
whan *pou* were leyd in dethis beed 1445
but now my blysse is newly breed
All men may joye *þis* syght.

Jhesus

93 ¶ All *þis* werlde *þat* was forlorn
Shal wurchep *þou* ¹ bothe evyn and morn
Ffor had I not of *þow* be born 1450
man had be lost in helle
I was deed and lyff I haue
And ² thorwe my deth man do I saue
Ffor now I am ³ resyn out of my graue
In hevyn man xal now dwelle. 1455

Maria

¶ A dere sone pese wurdys ben ⁴ goode
pou hast wel comfortyd my mornyng moode
blyssyd be *þi* precyous bloode
þat mankende þus doth saue.

Jhesus

Now dere modyr my leve I take 1460
joye in hert and myrth *þe* make

¹ Omitted and written above the line.

² MS. *Ad*.

³ MS. *âresyn*, with some mark under *a*, possibly indicating error.

⁴ Some miswritten letter obliterated before *ben*.

Ffor deth is deed *and* lyff doth wake
now I am resyn fro my graue.

Maria

¶ Ffare wel my sone fare wel my childe
Ffare wel my lorde my god so mylde 1465
myn hert is wele *pat* ffyrst was whylde
Ffare wel myn owyn dere love
Now all mankynde beth glad *with* gle
Ffor deth is deed as *3e* may se
and lyff is reysed endles to be 1470
In hevyn dwellynge Above.

¶ whan my sone was naylyd on tre
All women myght rewe *with* me
Ffor grettere sorwe myght nevyr non be
than I dede suffer i-wys. 1475
Fo. 193^v but pis joy now passyth all sorwe
pat my childe suffryd in *pat* hard morwe
Ffor now he is oure alderers borwe
to brynge us all to blys.

Tunc evigilabunt milites sepulcri et dicit primus miles

1^{us} miles

¶ Awake Awake ¹
hillis gyn qwake
And tres ben shake
ful nere a-too
Stonys clevyd
wyttys ben revid ² 1480
Erys ben devid
I am servid soo. 1485

2^{us} miles

¶ he is a-resyn pis is no nay
pat was deed *and* colde in clay
now is resyn be-lyve pis day 1490
grett woundyr it is to me
He is resyn by his owyn myght
And fforth he goth his wey ful ryght

¹ From line 1480 to line 1487 two lines are written in one.

² *revid* first written and crossed through.

how xul we now us qwyttē
Whan Pylat doth us se.

1495
3^{us} miles

¶ lete us now go¹
pilat on-too
And ryght evyn so
as we han sayn
þe trewth we sey
þat out of clay
he is resyn þis day
þat jewys han slayn.

1500

4^{us} miles

¶ I holde it best
lete us nevyr rest
but go we prest
þat it were done
Añ heyl pilatt
in þin A-stat²
he is resyn up latt
þat þou gast dome.

1505

1510

Pilat

¶ What What What What
Out upon the why seyst þou þat
Ffy vpon the harlat
how darst þou so say
þou dost myn herte ryght grett greff
þou lyst vpon hym fals theff
howe xulde he rysyn ageyn to lyff
þat lay deed in clay.³

1515

1^{us} miles³

¶ 3a þow þou be nevyr so wroth
And of these tydandys nevyr so loth
zitt goodly on ground on lyve he goth
qwycke and levyngē man
Iff þou haddyst a ben þer we ware⁴
in hert þou xuldyst han had gret care

1520

1525

¹ From line 1496 to line 1511 two lines are written in one.

² Three red dots against this line.

³ Some miswritten number or letter (? 2 or 3) crossed through between 1^{us} and miles.

⁴ The *a* is written as a correction over another (? *e*) letter.

And of blysse a ben ryght bare
Of coloure bothe pale *and* whan.

Pilatus

¶ Or 3e com there ¹
3e dede all swere
to fyght in fere
and bete *and* bynde
All þis was trayn
3our wurdys wore vayn
þis is sertayn
3ow fals I fynde.

1530

2^{us} miles 1535

Be þe deth þe devyl deyð
we were of hym so sore Atreyd
þat ffor ffer we us down leyð
Ryght evyn vpon oure syde
whan we were leyð upon þe grounde
style we lay as we had be bounde
we durst not ryse for a thowsand pounde
ne not for all þis worlde so wyde.

1540

Pilatus

¶ Now ffy upon 3our grett bost
all 3our wurcheþ is now lost
in felde in town *and* in every cost
men may 3ou dyspravyd.²

1545

Fo. 194^v

now all 3our wurcheþ it is lonid
And euery man may 3ow we² scorn
And bydde 3ow go syttyn in þe corn
And chare a-wey þe ravyn.²

1550

3^{us} miles

¶ 3a it was hy3 tyme to leyn oure bost
Ffor whan þe body toke a3en þe gost
he wold a frayd many An ost
kynge knyght *and* knave
3a whan he dede ryse out of his lake³
þan was þer suche An erthe-quake
þat all þe worlde it gan to shake
þat made us ffor to rave.

1555

¹ From line 1528 to line 1535 two lines are written in one.

² So in MS. for *wel*.

³ Some letter (?k) crossed through before *lake*.

¶ 3a 3a · herke ffelawys what I xal say
late us not ses be nyght nor day
but telle þe trewth ryght as it lay
In countre where we goo
And than I dare ley myn heed
þat þei þat crystys lawys leed
they wyl nevyr ses tyl they be deed
his deth þat brought hym too.

4^{us} miles
1560

¶ Be belyaß þis was now wele ment
to þis cownceß lete us consent
lett us go tellyn with on Assent
he is resyn up þis day.

i^{us} miles
1570

I grawnt þer-to and þat forth ryght
þat he is resyn by his owyn myght
Ffor þer cam non be day nor nyght
to helpe hym owte of clay.

2^{us} miles
1575

195 ¶ Now jentyl serys I pray 3ow Aß
A-byde stylye a lytyl thraß
whyß þat I myn cowncel caß
And here of þer cownceß.

Pilatus

Syr att 3our prayour we wyl abyde
here in þis place a lytel tyde
but tary not to longe ffor we must ryde
we may not longe dwelle.

i^{us} miles
1580

¶ Now jentyl serys I pray 3ow here
Sum good cowncel me to lere
Ffor sertys serys without dwere
We stounde¹ in right grett dowte.

Pilatus

1585

Now trewly sere I 3ow telle
þis matere is both ffers and felle
combros it is þerwith to melle
And evyl to be browth a-bowte.

Cayphas

1590

¹ Or stounde.

Annas

¶ Syr pylat þou grett justyse
 þow þou be of wittys wyse
 3it herke fful sadly *with* good devyse
 what þat þou xalt do
 I counsel þe be my reed
 þis wundryful tale pray hem to hede
and upon þis 3eve hem good mede
 bothe golde *and* sylver also.

1595

¶ *And* sere I xalt telle 3ow why
 in 3oure erys prevyly
 be-tweyn us thre serteynly
 now herk serys in 3our erys.

1600

*hic faciant pilatus cayphas et annas priuatim inter se consilium quo
 finito dicat*

Annas

Fo. 195^v Ffor mede doth most in every qwest
 and mede is mayster bothe est *and* west
 now trewly serys I hold þis best
With mede men may bynde berys :

1605

Cayphas

¶ Sekyr sere þis counsell is good
 pray pese knyhtys to chaunge þer mood
 3eve them golde ffeſte *and* ffood
 And þat may chaunge þer wytt.

1610

Pylatt .

Serys 3oure good councel I xalt fulfyll
 now jentyl knyhtys come hedyr me tylle
 I pray 3ow serys of 3our good wylle
 no ferther þat 3e fflytt.

1615

¶ Jentyl knyhtys I 3ow pray
 A bettyr sawe þat 3e say
 Sey þer he was cawth away
with his dyscyplis be nyght
 Sey he was *with* his dyscyplis ffeſt
 I wolde 3e worn in 3oure sadelys ssett
And haue here gold in a purs knett
and to rome rydyth ryght.

1620

4th miles¶ Now syr pylatt¹

we gon oure gatt

1625

We wyll not prate

no lenger now

now we haue golde

no talys xul be tolde

to whithtys on wolde

1630

we make þe A vow.

Pilatus

Now 3e men of² myth

as 3e han hyght

Euyn so forth ryght

3oure wurdys not falle

1635

And 3e xul gon

with me A-non

Añ every-chon

in to myn halle.

1st miles

96

Now hens we go

1640

As lyth as ro

And ryght evyn so

As we han seyð

We xul kepe counsel

where so evyr we dwell

1645

We xul no talys tell

be not dysmayd.

*hic uenient ad sepulcrum maria magdalene maria jacobi et maria
Salome et dicit maria magdalene*

Magdalen

¶ Swete systeryn I 3ow besech

heryght now my specyal speche

36

Go we with salvys ffor to leche

Cryst pat tholyd wounde

he hath us womnyn owt of wreche

5

the ryght wey god wyl us teche

¹ From line 1624 to line 1647 two lines are written in one, divided as before by double strokes to 1639, then by points.

² *men of* written twice and crossed through.

* This marginal direction is apparently in the Ff. 95, 96 hand. It seems to refer to the end of one day's performance.

ffor to seke my lorde my leche
his blood bath me vnbownde.

¶ vij develys in me were pyght
my loue my lord my god Almyght 10
A-wey he weryd þo ffyndys wight
with his wyse wurde
he droff fro me þe fendes lees
in¹ my swete sowle his chawmere I ches
In me be-levyth þe lord of pes 15
I go to his burryenge boorde.

Maria jacobī

¶ My systerys sone I woot he was
he lyth in here as sunne in glas
þe childe was born by oxe and Asse
Vp in a bestys staff 20
thow his body be gravyd vndyr gres:
Fo. 196^v þe grete godhede is nevyr-þe-lasse²
þe lord xal rysyn and gon his pas
and comfortyn his ffrendys all.

Mariꝰ Salome

¶ My name is mary Salome³ 25
his modyr and I systerys we be
Annys dowterys we be all thre
Jhesu we be þin Awntyys
The naylis gun his lemys feyn
and þe spere gan punche and peyn 30
on þo woundys we wold haue eynd
þat grace now god graunt vs.

Maria Magdalene

¶ Now go we styll⁴
with good wyll
þer he is leyd 35
he deyde on crowch
we wolde hym towch
as we han seyde.

Tunc respicit maria magdalene in sepulcro dicens

¹ Omitted and added against the line in the margin.

² *a* written as *a* correction over an *e*.

³ Next line first written *systerys dowterys bothe* and crossed through.

⁴ Lines 33 to 38 are written in two lines divided by points.

¶ Where is my lord þat was here
 þat for me bledde bowndyn in brere 40
 his body was beryed rygh¹ by þis mere
 þat Ffor me gan deye
 þe jewys ffekyll *and* ffals ffownde
 where haue þei do þe body *with* wounde
 he lyth not upon þis grownde 45
 þe body is don A-weye.

Maria jacobi

¶ To my lorde my love my ffrende
 Ffayn wolde I salve A spende
and I myght aught A-mende
 his woundys depe *and* wyde 50
 to my lord I owe lowlyte
 both homage *and* fewte
 I wolde *with* my dewte
 a softyd hand *and* syde.

Maria Salome

¶ To myghtfful god omnypotent 55
 I bere a boyst of oynement
 I wold han softyd his sore dent
 his sydys al a-bowte
 Lombe of love *with*-owt loth
 I ffynde þe not myn hert is wroth 60
 in þe sepulere þer lyth a cloth
 And jentyll jhesu is owte.

Angelus

¶ wendyth fforth 3e women thre
 In-to þe strete of Galyle
 3our savyour þer xul 3e se 65
 walkynge in þe waye
 3our Ffleschly lorde now hath lyff
 þat deyed on tre *with* strook *and* stryff
 wende fforth þou wepynge wyff
and seke hym I þe saye. 70

¶ Now goth fforth ffast all thre
 to his dyscopylys ffayr *and* fre
and to petyr þe trewth telle 3e

¹ So in MS.

per of haue þe no dreed
 Spare þe not þe soth to say
 he þat was deed *and* closyd in clay
 he is resyn þis same day
 And levyth *with* woundys reed.

75

Maria Magdalen

¶ A myrthe *and* joye in herte we haue
 Ffor now is resyn out of his graue
 he levyth now oure lyf to saue
 þat dede lay in þe clay :

80

Maria jacoby

Fo. 197^v In hert I was ryght sore dysmayd
 the Aungel to us whan þat he sayd
 þat cryst is resyn I was affrayd
 þe Aungel whan I say :

85

Maria Salome

¶ Now lete us all thre fulfyllen
 þe Angelys wurde *and* goddys wylle
 lett us sey *with* voys wul shrille
 Cryst þat jewys dede sle
 oure lord þat naylyd was on þe rode
 And betyn out was his bodyes blode
 he is a-resyn þough they ben wode
 A lorde ȝitt wele þou be.

90

Maria magdalene || dicit petro et ceteris apostolis.

¶ Bietheryn all in herte be glad
 bothe blythe And joyful in herte ful fayn
 Ffor ryght good tydandys haue we had
 þat oure lord is resyn Agayn ¹
 An Aungel ² us bad ² ryght þus sertayn
 to þe petyr þat we xulde telle
 how cryst ² is resyn þe which was slayn
 A levyng man evyr more to dwelle.

95

100

¹ The scribe of Ff. 95, 96, 112 has written against this line : *and aperyd to us sertayne*, which he afterwards crossed out, writing longitudinally in the left-hand margin for insertion here :

† lyk as he dyede nakyd as he was borne
*and commande us to go to peter and john and hys dyscypulys all
 and teil to yow he wolde apere in lyknes as he was befo[rn].*

² The same hand has marked *aungel*, *bad*, and *cryst* with dots for deletion, and has written *baile* over *aungel* and *he* over *cryst*.

Maria jacobī

¶ To lyve is resyn a-geyn þat lorde
the qwyche judas to jewys solde
of þis I bere ryght trewe¹ recorde 105
by wurdys þat þe Aungel tolde *
now myrth and joye to man on molde
Euery man now myrth may haue
he þat was cloyd in cley ful colde
This day is resyn owt of his grave.² 110

Petrus

¶ Sey me systeryn with wurdys blythe
may I troste to þat 3e say
Is cryst resyn ageyn to lyve
þat was ded and colde in clay.

Maria Salome

3a trostyth us truly it is no nay 115
he is a-resyn it is no les
and so An Aungel us tolde þis day²
with opyn voys and speche expres.

Johannes

¶ 3a pese³ be tydyngys of ryght gret blys
þat oure mayster resyn xulde be 120
I wyl go renne in hast i-wys
and loke my lord yf I may se.

¹ Some miswritten letter crossed through before *trewe*.

* The scribe of Ff. 95, 96 has written *for* in the margin just above *by* at the beginning of this line, and has marked for insertion here a passage written in the bottom margin:

for . . aperyd to us with handys fyte and hert borde
and . . . he schowyd us his woundys fyve
both handys and fyte and þe wound in his syde
and þerfor be-leve us þat he is man a-lyve.

In a darker ink but probably by the same hand, *for* in the first line has been crossed out and *All so* written before it, and *he* over the illegible second word; the last five words of the line have been crossed out, and with *body bolde* (or *belde*) written over them; the third line has been crossed out.

² An alternative line is written by the scribe of Fo. 95 against this longitudoinally in the margin:

And so he badd us tell yow þis daye.

³ *be 3e* first written and crossed through.

Petrus

Ffor joye also I renne with the
 my brothyr johā as I þe say
 In hast anon evyn forth go we
 to his grave we renne oure way.

125

*hic currunt Johannes et Petrus simul ad sepulcrum et Johannes
 prius venit Ad monumentum sed non intrat.*

Johannes

The same shete here I se
 þat crystys body was in wounde
 but he is gon where so ever he be
 he lyth not here up on þis grownde.

130

Petrus intrat monumentum et dicit Petrus

Petrus

Fo. 198^v

in þis cornere þe shete is fownde
 and here we fynde þe sudary
 In þe whiche his hed was wounde
 whan he was take from calvary¹.

hic intrat Johannes monumentum dicens

Johannes

¶ The same sudary and þe same shete
 here with my syth I se both tweyn
 now may I wele knowe and wete
 þat he is rysyn to lyve ageyn
 On to oure bretheryn lete us go seyn
 þe trewth ryght hevyn as it is
 Oure mayster lyvyth þe whech was slayn
 All myghty lorde and kynge of blys.

135

140

Petrus

¶ No lengere here wyth we dwelle
 to oure bretheryn þe wey we take
 the trewth to them whan þat we telle
 grett joye in hert þan wul þei make.

145

hic petrus loquitur omnibus apostolis simul collectis

Beth mery bretheryn for Crystys sake
 þat man þat is oure mayster so good

¹ A u has been altered to v in this word, apparently by the scribe.

Ffrom deth to lyve he is A-wake
pat sore was rent up on þe rood.

150

Johannes

¶ As women seyð so haue we fownde
remevyd Awey we saw þe ston
he lyth no lengere vndyr þe grownde
out of his graue oure mayster is gon.

Omnes congregati¹ Thomas

We haue grett woundyr everychon
of þese wurdys pat ȝe do speke
A ston ful hevy lay hym up on
Ffrom vndyr pat ston how xulde he breke.

155

Petrus

¶ The trewth to tellyn it passyth oure witt
Wethyr he be resyn thorwe his owyn myght
Or ellys stolyn out of his pitt
be sum man prevely be nyght
That he is gon we saw with syght
Ffor in his graue he is nowth
we can not tellyn in what plyght
Out of his graue pat he is browth.

160

165

Maria magdalene goth to þe graue and wepyth and seyth

Maria Magdalen

¶ Ffor hertyly Sorwe myn herte doth breke
with wepynge terys I wasch my face
Alas ffor sorwe I may not speke
my lorde is gon pat here-inne wase
Myn owyn dere lorde and kyng of gras
pat vij develys ffrom me dyd take
I kan nat se hym Alas Alas
he is stolyn away owt of pis lake.

37

5

Aungelus

¶ Woman pat stondyst here Alone
Why dost þou wepe and morne and wepe so sore
What cawse hast þou to make such mone
Why makyst þou such sorwe and where-fore.

10

¹ MS. congregat—? so for omnibus congregatis.

Maria Magdalene

I haue gret cawse to wepe evyr more
 my lord is take out of his graue
 Stolyn Awey *and* fro me lore
 I kan not wete where hym to haue.

15

hic parum deambulet A sepulcro dicens

¶ Alas Alas what xal I do
 my lord away is fro me take
 Fo. 199v A woful wrecche whedyr xal I go
 My joye is gon owth of þis lake.

20

Jhesus

Woman suche mornynge why dost þou make
 Why is þi chere so hevy *and* badde
 Why dost þou sythe so sore *and* qwake
 Why dost þou wepe so sore *and* sadde.

Maria Magdalene

¶ A grettyr cawse had nevyr woman
 Ffor to wepe both nyth *and* day
 than I myself haue in serteyn
 for¹ to sorwyn evyr *and* Ay
 Alas ffor sorwe myn hert doth blede
 my lorde is take fro me A-way
 I muste nedys sore wepe *and* grede
 where he is put I kan not say.

25

30

¶ but jentyl gardener I pray to the
 If þou hym took out of his graue
 telle me qwere I may hym se
 þat I may go my lorde to haue.

35

Jhesus

spectans

Maria Magdalene

A mayster *and* lorde to þe I crave
 As þou art lord *and* kynge of blys
 Graunt me lord *and* þou vowchesave
 thyn holy ffete þat I may kys.

40

¹ *And* first written before *for* and crossed through.

Jhesus

¶ Towche me not As ȝett : Mary
 Ffor to my fadyr I haue not Ascende
 but to my bretheryn in hast þe hyȝ
 with these gode wurdys here care Amende 45
 Sey to my bretheryn þat I intende
 to stey to my fadyr *and* to ȝowre
 to oure lord both god *and* frende
 I wyl Ascende to heuyn towre.

¶ In heuyn to ordeyn ȝow A place 50
 to my ffadyr now wyl I go
 to merth *and* joye *and* grett solace
And endeles blys to brynge ȝow to
 Ffor man I sufferyd both schame *and* wo
 more spyteful deth nevyr man dyd take 55
 ȝit wyl I ordeyn ffor all this lo
 In heuyn an halle for mannys sake.

Maria Magdaly[n

¶ Gracyous lord at ȝour byddyng¹
 to all my bretheryn I xal go telle
 how þat ȝe be man leuynge 60
 quyk *and* qwethynge of flesh *and* ffelle
 Now all heuynes I may expelle
And myrth *and* joy now take to me
 my lord þat I haue louyd so wele
 with opyn syght I dede hym se. 65

¶ Whan I sowght my lord in grave
 I was fful sory *and* ryght sad
 Ffor syght of hym I myght non haue
 Ffor mornyng sore I was nere mad
 Grettere sorwe ȝit nevyr whit had 70
 Whan my lord A-wey was goȝd
 But now in herte I am so glad
 so grett a joy nevyr wyff had non.

¶ how myght I more gretter joye haue
 than se þat lorde with opyn syght 75

¹ The colour of the ink changes with this line from the darker colour which has prevailed since Fo. 193.

the whiche my sowle from synne to saue
From develys sefne he made me qwyght.

¶ There kan no tounge my joye expres
now I haue seyn my lorde on lyve
to my bretheryn I wyl me dresse 80
and telle to hem A-non ryght be-lyve
With opyn speche I xal me shryve
and telle to hem *with* wurdys pleyn
how *þat* cryst ffrom deth to lyve
to endles blys is resyn Ageyn. 85

¶ Bretheryn all blyth ȝe be
ffor joyful tydyngys tellyn I kan
I saw oure lord cryst · lyste wel to me
of flesch *and* bon · quyk levynges man
beth glad *and* joyful as for than 90
Ffor trost me trewly it is ryght thus
Mowth to mowth þis sertayn¹
I spak ryght now *with* cryst jhesus.

Petrus

¶ A woundyrful tale for-sothe is this
ever onowryd oure lorde mote be 95
we pray þe lord *and* kyng of blys
Onys þi presence þat we may se
Fo. 201 Ere thu Ascende to thi mageste
Gracyous god if þat ȝe plese
late us haue sum syght of the 100
oure careful hertys to sett in ease Amen.

Explicit apparicio Marie magdale[ne].

[The remainder of Fo. 201 is filled up with what appears to be a roughly scribbled copy of part of Magdalene's speech on Fo. 200^v.^{*} Fo. 201^v is blank.]

*[But now in herte I am so glad
So grete a jooy² nevyr wyff had non
how myght I more gretter haue than se
þat lorde *with* opyn syght the wyche my soule

¹ So, with *is* omitted, in MS.

² The first *o* blotted.

from synne to saue from develyſ sefne
 he mað me qwyght there kan no tounge
 my joy expres now I haue seyn my lorde
 on lyve to my brethryn I wyll me dresse
and thell to hem *with* wurdys pleyn hwow
 þat cryst from deth to lyve to endles blys
 ys resyn agayen¹ bretheryn all blyth
 ye be for joyfull tydyngys tellyn I kan I saw
 Oure lord cryst lyste wel to me of flesch *and* bon
 quyk levyng man beth glad *and* Joyfull as for than
 ffor trost me trewly it ys ryght thus
 Mowth to mowth þis ys sartayne I² spak rght now
with cryst Jhesus.]

2 hic incipit aparicio cleophe et luce.

MY brothir lucas I 3ow pray
 plesynge to 3ow if þat it be
 To þe castel of Emawus A lytyl way
 þat 3e vowche-saf to go *with* me.

All redy brother I walke *with* the
 to 3one castell *with* ryght good chere
 Euyn to-gedyr Anon go we
 brother cleophas we to infere.

¶ A brother lucas I am sore mevyd
 Whan cryst oure mayster comyth in my mynde
 whan that I thynke how he was grevyd
 Joye in myn herte kan I non fynde
 he was so lowlye so good so kynde
 holy of lyf *and* meke of mood
 Alas þe jewys þei were to blynde
 hym for to kille þat was so good.

¶ Brothyr cleophas 3e sey³ ful soth
 they were to cursyd *and* to cruell

¶ Cleophas

38

lucas

5

Cleophas

10

15

lucas

¹ Some blotted letter after *agayen*.

² Some crossed out letters after *I*.

³ The *e* is written over some erasure.

And judas þat traytour he was to loth
 Ffor gold *and* sylvyr his Mayster to selle
 the jewys were redy hym for to qwelle
 With skorgys bete out all his blood
 Alas þei were to fers *and* ffelle
 Shamfully þei henge hym on a rood.

20

Cleophas

¶ 3a be-twen to Thevys Alas for shame
 they henge hym up *with* body rent
 Alas alas they were to blame
 to cursyd *and* crnel was þer intent
 Whan for thurste he was nere shent
 Ey3il *and* galle þei 3ovyn hym to drynke
 Alas for ruthe his dethi thei bent
 in a ffowle place of horryble stynte.

25

30

lucas

¶ 3a And cawse in hym cowde they non fynde
 Alas for sorwe what was here thought
 And he dede helpe bothe lame *and* blynde
 And all seke men þat were hym browght
 A-3ens vice Alwey he wrought
 synfull dede wold he nevyr do
 3it hym to kylle þei sparyd nought
 Alas Alas why dede they so.

35

40

Jhesus

¶ Well ovyr-take 3e serys in same
 to walke in felachep *with* 3ow I pray.
 welcom̄ serys in goddys name
 of good felachep we sey not nay.

lucas

Jhesus

Qwat is 3our langage to me 3e say
 that 3e haue to-gedyr 3e to
 sory *and* Evysum 3e ben Alway
 3our myrthe is gon why is it so.

45

Cleophas

¶ Sere me thynkyth þou art a pore pylgrym̄
 here walkynge be þi selfe A-lone
 and in þe cete of jerusalem̄
 þou knowyst ryght lytyl what þer is done

50

Ffor pylgrymys comyn *and* gon ryth sone
 Ryght lytyl whyle pylgrymes do dwelle
 In all jerusalem as þou hast gone
 I trowe no tydyngys þat þou canst telle.

55

Jhesus

33 Why in Jerusalem what thyng is wrought
 What tydyngys fro thens brynge 3e.

lucas

A ther haue they slayn a man for nought
 gyltles he was as we telle the
 An holy prophete with god was he
 myghtyly in wurde *and* eke in dede
 of god he had ryght grett pooste
 Amonge þe pepyl his name gan¹ sprede.

60

he hyght jhesu of nazareth
 A man he was of ryght grett fame
 the jewys hym kylde with cruel deth.
 with-out trespas or Any blame
 hym to scorne they had grett game
 And naylid hym streyte on tyll a tre
 Alas Alas me thynkyth grett shame
 With-out cawse þat this xulde be.

65

70

Cleophas

¶ 3a sere *and* ryght grett trost in hym we had
 All Israel countre þat he xulde saue
 the thrydde day is this þat he was clad
 in coold cley *and* leyd in grave
 3itt woundyrful tydyngys of hym we haue
 Of women þat sought hym be-forn day lyth
 wethyr they sey truthe or ellys do raue
 We can not telle þe trew verdyth.

75

80

¶ Whan cryst in grave þei cowde not se
 they comyn to us And Evyn thus tolde
 37 How þat An Aungeñ seyde to them thre
 that he xuld leve with brest fful holde
 3itt petyr *and* johan preve this wolde
 to Crystys graue they ran thei tweyne

85

¹ The *a* is written over some other letter (? *r*).

and whan they come to þe graue so coolde
They fownde þe women fful trewe sertayne.

Jhesus

¶ A 3e Ffonny And Slought of herte
Ffor to be-leve in holy scrypture 90
haue not prophetys *with* wurdys smerte
Spoke be tokenys in signifure
That Cryste xuld deye ffor 3our valure
And syth entre his joye *and* blys
why be 3e of herte so dure 95
And trust not in god þat myghtful is.

¶ Bothe Moyses and Aaron *and* othyr mo
in holy scrypture 3e may rede it
of Crystis detþ thei spak Also 100
And how he xuld ryse out of his pitt
Owt of ffeyth than why do 3e flitte
Whan holy prophetys 3ow teche so pleyne
turne 3oure thought *and* chaunge 3our witte
And truste wele þat cryst doth leve a-geyne.

lucas

¶ Leve Ageyn ' man be in pes 105
how xulde A ded man evyr A-ryse
I cownceñ þe such wurdys to ses
Ffor dowte of pylat þat hy3 justyce
Fo. 204 he was slayn At þe gre ¹ A-syse
be cownceñ of lordys many oñ 110
Of suche langage · take bettyr A-vise
In every company þer þou dost gon.

Christus

¶ Trewth dyd nevyr his maystyr shame
Why xulde I ses than trewth to say
Be Jonas þe prophete I preve þe same 115
þat was in a Whallys body iij nyghtis *and* iij day
So longe Cryst in his grave lay
As Jonas was *with-inne* þe se
his grave is brokyn þat was of clay
to lyff Resyn A3en now is he. 120

¹ So in MS.

Cleophas

¶ Sey nott so man it may not be
thow thyn exaunple be sumdele good
Ffor jonas on lyve evyr more was he
And Cryst was slayn · vpon A rood
The Jewys on hym they were so wood
þat to his herte A spere they pyght
he bled owt All his herte blood
how xulde he thanne ryse *with* myght.

125

Christus

¶ Take hede at Aaron *and* his dede styk
Which was ded of his nature
And ȝit he floryschyd *with* flowrys ful thyk
and bare Almaundys of grett valure
The dede styk was signifure
how cryst þat shamfully was deed *and* slayn
As þat dede styk bare frute ful pure
So cryst xuld ryse to lyve a-geyn.

130

135

lucas

4v ¶ That A deed styk ffrute xulde bere
I merveyle sore þer of i-wys
but ȝitt hym sylf ffro deth to rere
And leve A-geyn more woundyr it is
That he doth leve I trost not¹ this
Ffor he hath bled his blood so² red
but ȝitt of myrthe evyr moor I mys
Whan I haue mende þat he is ded.

140

Christus

¶ Why be ȝe so hard of truste
dede not Cryst reyse thorwe his owyn myght
lazare þat deed lay vndyr þe duste
And stynkyd ryght foule as I ȝow plyght
To lyff Cryst reysid hym a-ȝen ful ryght
out of his graue þis is serteyn
why may nat Cryste hym self þus qwyght
and ryse from deth to lyve Ageyn.

145

150

Cleophas

¶ Now trewly sere³ ȝour wurdys ben good
I haue in ȝow ryght grett delyght

¹ An *l* after *not* crossed through.

² A *d* after *so* crossed through.

³ The vowel is indistinct but should be *e*.

I pray 3ow sere *with* mylde mood
to dwelle *with* vs all þis nyght.

155

Christus

I must gon hens a-non ful ryght
Ffor grett massagys I haue to do
I wolde abyde yf þat I myght
but at þis tyme I must hens go.

160

lucas

¶ 3e xal not gon fro us þis nyght
It waxit all derke gon is þe day
þe sonne is downe lorn is þe lyght
3e xal not gon from vs A-way:

Christus

Fo. 205

I may not dwelle As I 3ow say
I must þis nyght go to my ffrende
þerfore good bretheryn I 3ow pray
lett me not my wey to wende.

165

Cleophas

¶ Trewly from vs 3e xal not go
3e xal abyde *with* us here styllle
3our goodly dalyaunce plesyth us so
We may nevyr haue of 3ow oure fylle
We pray 3ow sere *with* herty wylle
All nyght *with* us abyde And dwelle
more goodly langage¹ to talkyn vs tyllle
and of 3our good dalyaunce more ffor to telle.

170

175

lucas

¶ 3a brothyr cleophas be myn Assent
lete us hym kepe *with* strenth *and* myght
Sett on 3oure hand *with* good entent
And pulle hym *with* us þe wey weill² ryght
The day is done sere *and* now it is nyght
Why wole 3e hens now from us go
3e xal abyde as I 3ow plyght
3e xal not walke þis nyght vs ffro.

180

Cleophas

¶ This nyght fro us 3e go not Away
we xal 3ow kepe be-twen us tweyne
to vs þerfore 3e sey not nay
but walke *with* us þe wey is pleyne.

185

¹ The second *g* is written over another letter.

² Or weill—the vowel is blotted.

Sythyn 3e kepe me *with myght and mayn*
With herty wyf I xal abyde.

Christus

190

lucas

of *3our* abydyng we be fulfayn
 no man more wel-kom · in pis werd wyde.

Cleophas

5v ¶ Off oure maystyr Cryst Jhesu
 Ffor 3e do speke so mech good
 I loue 3ow hertyly trust me trew
 he was bothe meke *and* mylde of mood
 Of hym to speke is to me food
 If 3e had knowe hym I dare wel say
 And in what plyght *with* hym it stood
 3e wold haue thought on hym many A day.

195

200

lucas

¶ Many A day 3a · 3a · i-wys
 he was a man of holy levyng
 Thow he had be þe childe of god in blys
 bothe wyse *and* woundyrfull was his werkynge
 But Aftere *3our* labour *and* feire walkynge
 takyth pis loff *and* etyth sum bred
 And than wyl we haue more talkynge
 Of Cryst oure maystyr þat is now ded.

205

Christus

¶ Peth mery *and* glad *with* hert fful fre
 ffor of cryst jhesu þat was *3our* ffrende
 3e xal haue tydyngys of game *and* gle
with-inne A whyle or 3e hens wende
with myn hand pis bred I blys
 And breke it here as 3e do se
 I 3eve 3ow parte Also of pis
 this bred to ete *and* blythe to be.

210

215

hic subito discedat christus ab oculis eorum.

[Cleophas]

06 ¶ A mercy god what was oure happe
 was not oure hert *with* loue breunnyng
 Whan cryst oure mayster so nere oure lappe
 Dede sitte *and* speke such suete talkynge

220

¹ No name of speaker in the MS.

He is now quyk *and* man lyvenge
 þat fyrst was slayn *and* put in grave
 now may we chaunge all oure mornynge
 Ffor oure lord is resyn his seruauntys to saue.

Lucas

¶ Alas for sorwe what hap was this
 Whan he dyd walke *with* vs in way
 he prevyd by scripture ryght wel i-wys
 þat he was resyn from vndyr clay
 We trustyd hym not but evyr seyð nay
 Alas for shame why seyð we so
 he is Resyn to lyve þis day
 out of his grave oure lord is go.

225

230

Cleophas

¶ I latt us here no lengere dwelle
 but to oure bretheryn þe wey we wende
 With talys trewe to them we telle
 that cryst doth leve oure mayster *and* frende.

235

lucas

I graunt *þer-to* *with* hert ful hende
 lete us go walke forthe in oure way
 I am ful joyfull in hert *and* mende
 þat oure lord levyth þat fyrst ded lay.

240

Cleophas

¶ Now was it not goodly don
 of cryst jhesu oure mayster dere
 he bath *with* us a large wey gon
 And of his vprysyng he dede us lere
 Whan he walkyd *with* us in fere
 And we supposyd hym both dede *and* colde
 þat he was A-resyn ffrom vndyr bere
 be holy scripture þe trewth he tolde.

Fo. 206^v

245

lucas

¶ Ryght lovyngely don for-sothe this was
 What myght oure mayster tyl us do more
 Than us to chere þat fforth dede pas
and ffor his deth we murnyd ful sore
 Ffor loue of hym oure myrthe was lore
 We were ffor hym ryght hevy in herte
 but now oure myrth he doth restore
 Ffor he is resyn bothe heyl *and* qwert.

250

255

Cleophas

¶ That he is þus resyn I haue grett woundyr
An hevy ston ovyr hym þer lay
how shulde he breke þe ston A-soundyr
þat was deed *and* colde in clay
Euery man þis mervayle may
And drede þat lord of mekyl myght
but ȝit of þis no man sey nay
Ffor we haue seyn hym¹ *with* opyn syght.

260

lucas

¶ That he doth leve I woot wel this
he is A-resyn *with* flesch *and* blood
A levyng man for-sothe he is
þat rewly was rent upon a rood
All heyl dere brothyr *and* chaunge ȝour mood
Ffor cryst doth levyn *and* hath his hele
We walkyd in wey *with* cryst so good
and spak *with* hym wurdys fele.

265

270

Cleophas²

07 ¶ Evyn tyll Emarus þe grett castell
ffrom jerusalem *with* hym we went
Syxti ffurlonge as we ȝow telle
we went *with* hym evyn passent
he spak *with* us *with* good entent
þat Cryst xuld leve he tolde tyll us
And provid it be scripture verament
trust me trewe it is ryght thus.

275

278

*vade worlych*³

not^a worlych

lucas

¶ ȝa *and* whan he had longe spokyn vs tyll
he wold ffrom vs agon his way
with strenght *and* myght we keptyn hym styll
And bred we tokyn hym to etyn in fay
he brak þe loff As Evyn on tway
As ony sharpe knyff xuld kytt⁴ breed
þer-by we knew þe trewth þat day
þat cryst dede leve *and* was not deed.

285

¹ The *y* is written over some other letter—? a half-written *e*.

² Under *Cleophas* in the bottom margin is written and smudged out
Vade Worlych.

³ These words seem to be written by the scribe of Ff. 95, 96.

⁴ *be* crossed through after *kytt*.

Petrus¹

¶ Now trewly serys I haue grett woundyr
 of these grete merveyllis þat 3e vs telle 290
 In brakyng of bred ffyl evyn A-soundyr
 oure mayster 3e knew · *and* lord ryght weñ
 3e sey Cryst levith þat jewys dyd qwelle
 tyll us glad tydyngys þis is serteyn
and þat oure mayster with 3ow so longe dede dwelle 295
 it doth weñ preve þat he levith a-geyn.

¶ A brother Thomas we may be ryght glad
 of these gode Novell þat we now haue
 þe grace of oure lorde god is ouer vs all sprad
 Oure lord is resyn his seuantys² to saue. 300

Thomas

Fo. 207^v Be in pes petyr þou gynnyst to rave
 thy wurdys be wantowne *and* ryght vnwyse
 how xulde A deed man þat deed lay in grave
 with qwyk flesche *and* blood to lyve ageyn ryse.

Petrus

¶ 3is Thomas dowte þe not oure maystyr is on lyve 305
 Record of Mawdelyn *and* of here systerys too
 Cleophas *and* lucas þe trewthe ffor to contryve
 Ffro jerusalem to Emaws with hym dede they go.

Thomas

I may nevyr in hert trust þat it is so
 he was ded on cros *and* colde put in pitt 310
 kept with knyhtys iiij. his grave sealyd Also
 how xulde he levyn Ageyn þat so streyte was shitt.

Petrus

¶ Whan Mawdelyn dede tell us þat cryst was a-resyn
 I ran to his graue *and* Johan ran with me
 In trewth þer we fflownde he lay not in presyn³ 315
 gon out of his graue *and* on lyve þan was he
 Therefore dere brother thomas I wole rede the
 Stedfastly þou trust þat cryst is not deed

¹ Nota Worlych is again written under this name of speaker, and crossed through.

² So in MS.

³ This y is written over an o.

Ffeythfully be-leve a qwyk man þat he be
A-resyn from his deth by myght of his godhed.

320

Thomas

¶ I may nevyr be-leve these woundyr merveles
tyl þat I haue syght of Euery grett wounde
and putt in my ffyngyr in place of þe nayles
I xal nevyr be-leve it ellys ffor no man on growunde
And tyll þat myn hand þe sperys pytt hath fowunde
Which dede cleve his hert and made hym sprede his blood
I xal nevyr be-leve þat he is qwyk and sownde
In trewth whyl I knowe þat he was dede on rood.

325

Petrus

208 ¶ Cryst be þi comforte and chawnge þi bad witt
Ffor ffeyth but þou haue þi sowle is but lorn
With stedfast beleve god enforme þe ȝitt
of A meke mayde As he was ffor us born.

330

Christus

Pees be Amonge ȝow · be-holde how I am torid
take hede of myn handys my dere brothyr thomas.

Thomas

My god and my lorde nyght and every morn
I¹ Aske mercy lorde ffor my grett trespas.

335

Christus

¶ Be-holde wele thomas my woundys so wyde
which I haue sufferyd ffor Alȝ mankynde
Put þin hool hand in to my ryght syde
And in myn hert blood þin hand þat þou wynde
So ffeythffull a ffrend were mayst þou fynde
be stedfast in feyth be-leve wel in me
be þou not dowtefful of me in þi mynde
but trust þat I leve þat deed was on A tre.

340

Thomas

¶ my lord and my god with syght do I se
þat þou art now quyk which henge deed on rode
more feythful þan I · ther may no man be
Ffor myn hand haue I wasch in þi precyous blode.

345

Christus

Ffor þou hast me seyn þerfore þi ffeyth is good
but blyssyd be tho of þis þat haue no syght

350

¹ *Al* first written and crossed out after *I*.

And be-leve in me they ffor here meke mood
 Shall com̄ in to hefne my blysse þat is so bryght.

Thomas

- ¶ As A ravaschyd man whos witt is all gon
 grett mornynge I make ffor my dredfful dowte
 Fo. 208^v Alas I was dowteful þat cryst from vndyr ston 355
 be his owyn grett myght no wyse myght gon owte
 Alas what mevyd me thus in my thought
 my dowteful be-leve ryght sore me Avexit
 the trewth do I knowe þat god so hath wrought
 Quod mortuus *et* sepultus nunc resurrexit¹. 360
- ¶ He þat was bothe deed *and* colde put in grave
 to lyve is A-resyn² by his owyn myght
 In his dere herte blood myn hand wasch I haue
 Where þat þe spere poynt was peyn-fully pyght
 I take me to feyth ffor-sakyng Afl vn-ryght 365
 þe dowte þat I had fful sore me Avexit
 Ffor now I haue seyn with ful opyn syght
 Quod mortuus *et* sepultus nunc resurrexit.
- ¶ I trustyd no talys þat were me tolde
 tyll þat myn hand dede in his hert blood wade 370
 My dowte doth Aprevyn cryst levyng fful bolde
 And is a grett Argument in feyth us to glade
 þou man þat seyst þis ffrom feyth nevr þou ffiade
 my dowte xal evyr chere the || þat sore me Avexit
 trust wele in cryst þat such meracle hath made 375
 Quod mortuus *et* sepultus nunc resurrexit.
- ¶ The prechyng of petir myght not conuerte me
 tyll I felyd þe wounde þat þe spere dyde cleve
 I trustyd nevr he levyd þat deed was on A tre
 tyll þat his herte blood dede renne in my sleve 380
 Fo. 209 Thus be my grett dowte · oure feyth may we preve
 be-hold my bloody hand · to feyth þat me Avexit

¹ *Surrexit* apparently first written, and the initial *r* with a blotted over-written letter added. This line, in this stanza only, is written in slightly larger form.

² A small fragment of printed paper adhering to the MS. hides the last stroke of the *n*.

be syght of pis myrroure · ffrom feyth not remeve
 Quod mortuus et sepultus nunc resurrexit.

¶ Thow þat Mary Magdalyn in cryst dede sone be-leve 385
 And I was longe dowteful ȝitt putt me in no blame
 Ffor be ny grett dowte oure ffeyth we may preve
 Aȝens all þe Eretyks¹ þat speke of cryst shame.
 Truste wel Jhesu cryst · þe jewys kyllyd the same
 The ffende hath he fferyd · oure feyth² þat evyr a-vexit 390
 To hevyn ȝow brynge · and saue ȝow all in same
 That mortuus et sepultus Iterum resurrexit. Amen.

[Remainder of Fo. 209—4½ inches—and Fo. 209^v left blank.]

Scribble on Fo. 209. *That mortuus et se.*

Scribble on Fo. 209^v. *hic Incipit Ascencio.*

10 hic incipit Ascencio domini nostri · cum maria et undecim
 [re] discipulis et duobus angelis sedentibus in albis et Jhesus dicit
 discipulis suis &c.³

¶ Jhesus
 39

Pax vobis⁴ · Amonge ȝow pes
 bothe love and reste and charyte
 Amonge All vertues lete it not ses
 Ffor Amonge All vertues prynspal his he
 ȝe be to blame I may wel preve 5
 Ffor I wyl vse to ȝow wordys pleyn
 þat ȝe be so hard of herte to be-leve
 þat from deth to lyve I am resyn Ageyn
 Not-with-stondynge As ȝe knowe serteyn
 to ȝow viij sythys · Aperyd haue I 10
 be soundry tymes the trewth to seyn
 and pis is þe ix · tyme sothly
 Evyn and no mo
 but Now sum mete
 A-non doth gete 15
 Ffor I wyl Ete
 with ȝow And goo

¹ The *y* of the final syllable has been written over an *i*.

² Written *feyyth* with first *y* marked for deletion.

³ The title and stage direction are written as one in the MS.

⁴ *Pax vobis* is written in larger form.

¶ My dyscyplis here what I sey
 And to my wourdys 3evyth Attencion
 From jerusalem loke 3e go nott Away 20
 but mekely A-bydyth my fadyres promiscion
 Off whiche be my mowth 3e haue had informacion
 whyfl bodyly *with* 3ow I was dwellynge
 Ffor johan Sothly ffor mannys Saluacion
 Onlye in watyr was me baptyssynge 25
 but I 3ow be-hete.
With-inne ffewe days þat 3e
 Fo. 210^v In þe holy goost xul baptyzid be
 therfore rysyth up *and* ffolwyht me
 On-to þe mownte of Olyvete. 30

Jacobus maior

¶ O lord vowche-saff vs for to telle
 Iff þou wylt now *with-owte* more delay
 restoryn þe kyngdam of israelff
 And 3eve vs þe joye lord þat lestyth Ay.
 Jhesus
 Serys þe tymes *and* þe monthis knowe 3e ne may 35
 whiche my fadyr hath put in his owyn power
 but 3e xul take *with-in* short¹ day
 of þe holy goost þe vertu cler
 thorwe whiche xul 3e
 In jerusalem And in jury 40
 And more ovyr Also in samary
 And to þe worldys ende vttyrly
 My wytnes only be.

¶ lovyth no wrath nor no wronge
 but levyth in charyte *with* mylde stevynd 45
With myrthe *and* melody *and* Aungeff songe
 now I stey streyte ffrom 3ow to hevyn.

hic Ascendit ab oculis eorum et in celo content etcetera.

Angelus

¶ Returnyth ageyn to 3our loggyng
 to jerusalem ffor he wyl thus
 his promys mekely þer Abydyng 50

¹ The *t* is blotted and written again—small—above the line.

Ffor dowteles þis forseyd jhesus

Whiche from þow is take.¹

211 ¶ In a clowde As ȝe hym seyñ
 Steyng vp so xal comyn A-geyñ
 Of Al mankynde þis is serteyn
 jugement xal he make.²

55

¶³ O ȝe bretheryn Attendyth to me
 And takyth good hede what I xal seyñ
 it be-hovyth þe scripture ffulfyllid to be
 þat of dauid was seyð *with* wourdys pleyn
 Of judas whiche was þe gyde serteyn
 Of hem þat cryst slow cruelly
 Which Aftyr ffrom deth ros vp ageyñ
and hath abedyn in erthe · fful days forty
and Aftyr Añ this

60

65

Before oure eye.⁴
 in A bryght skye
 he dede up styte.
 to hevyn blys.

¶ This seyð judas was Amonges us
 noumbryd Apostyñ *and* had lych dygnyte
 but whan he be-trayd oure lord jhesus
 he hynge hym-self vpon A tre
 in whos sted muste nedys ordeyned be
 A-nother oure noumbre ffor to restore
 On of þo whiche As weel knowe we
 han be conuersaunt here longe before
 in oure company

70

75

Whiche xal wyttnes.⁵

berun expresse.

80

to more *and* lesse.

of crystys resurrexiõ stedfastly.

¹ *Hic ascendit ab oculys* is scribbled at the bottom of the page.

² There is a larger space than usual between this and the next speech.

³ This paragraph sign is slightly more elaborate.

⁴ Lines 66 to 69 are written on two lines divided by the . stop.

⁵ Lines 79 to 82 are similarly written.

hic statuent duos joseph justum¹ et mathiam etcetera.

Fo. 211^v ¶ O sovereyn lorde whiche of Every man
 The hertys dost knowe most inwardly
 With all þe lowlynness we may or kan 85
 to þe we prey fful benygnely
 That þou voweche-saff thorwe þi mercy
 Vs hym to shewe · whiche in þis cas
 þou lykyst to chesyn effectuously
 To ocapye² þe lott of judas plas. 90

hic dabunt sortes et cadet super Mathiam etcetera.

Now gramercy lord
 And to fulfille³
 þin holy wylle
 As it is skylle
 We All Accorde.⁴ 95

[Remainder of 211^v—4 $\frac{5}{8}$ inches—left blank.]

Fo. 212 ¶ *Modo de die pentecostes. Apostoli dicat⁵ genuflectentes*
Spiritus sanctus descendat super eos etcetera.

Petrus ⁶	Andreas	jacobus major	40
¶ Honowre ⁊	Wurchippe	and reverens	
johannes ⁷	Philippus	jacobus minor	
Glorye ⁊	Grace ⁊	And goodnes ⁊	
Thomas	Bartholomeus	Symon	
Dygnyte ⁊	Vertu ⁊	and excellence ⁊	
matheus	Judas	Matheas	
Bewte ⁊	Blyssynge	and bryghtnes	

Petrus

Be to that lord heye wurthynes.

Andreas 5

Whiche hath performyd þat he vs hyght.

Jacobus major

And vs enbawmyd with suche swetnes.

¹ MS. just.

² Written in larger form.

³ Lines 96 to 100 are written in two lines divided by parallel strokes.

⁴ Scribbled under last line *modo de die* and *hic dabunt so.* ⁵ So in MS.

⁶ These names are written in red, in larger but not more elaborate letters.

⁷ The name *Johannes* was first written to the right of *Jacobus major*, but was erased; and the number 40 is written over it.

Whiche to dyscrye ffer passyth oure myght.

Johannes

This we All wel kenne.

Philippus

Now gracyous lord jhesu.

Jacobus minor 10

Conferme us in þi vertu.

Thomas

And graunt us grace evyr it to sew.

Bartholomeus

Sey we All togedyr Amen · Amen.

Symon

Et omnes osculant terram.

primus judeus

¶ Now ffelawys take hede ffor be my trewth
3ondyr syttyth A dronkyn ffelacheppe.

ij^{us} judeus 15

To don hem good it were grett ruthe.

iiij^{us} judeus

3a I prey god 3eve hem all shenscheppe.

i^{us} judeus

12v
rked
210]

Muste in here brayn so sclyly doth creppe
þat þei chateryn And chateryn As they jays were.

2^{us} judeus

3a were they ony wel browth A-sclepe
it wore Almes to þe Revere hem to bere
there hem to baptyze.

20

þat were as thynkyth me¹

i^{us} judeus

A jentyll sport to se

A bettyr game to be

25

Cowde no man devyse.

Petrus

¶ Serys Alas what do 3e mene
why scorne 3e now þus goddys grace
It is no thyng as 3e do wene
þer is no drunke man in þis place
Wherefore ryght grett is 3owre trespase
but syrrys lyst what it doth sygnyfye
Ffulfyllyd is now to mannys solace
Of Johel þe pregnaunt prophecye

30

¹ Lines 23 to 26 are written in two lines divided by parallel strokes.

In whiche þat he
 That ȝe han seyn
 In wourdys pleyñ
 Declaryth serteyn
 Now blyssyd god be
 Amen.

35

The remainder of 212^v—2 $\frac{3}{4}$ inches—left blank. An interpolated quire—unmarked—begins with Fo. 213 (Ff. 213 to 222^v). On Fo. 213 the words: ‘*The Lord be thanked for his g.*’ are written in a sixteenth-century hand. And there are some scribbled single letters.

On Fo. 213^v the words *Ad mea facta* are copied in a contemporary hand from the beginning of the next play.

Fo. 214¹ *Ad mea facta pater assit deus et sua mater.*

Doctor

¶² R Yht worchepful souereynes · liketh yow to here
 of the assumpcion of the gloryous moder mary
 that seynt Jhon the euangelist · wrot and tauht as I lere
 in a book clepid Apocriphum · wyth-outyn dyswary
 At fourteen yer sche conseyved cryste in hire matere clere
 and in the fiftene yer sche chilyd · this avowe dar I
 here lyvyng wyth that swete sone · thre and thretty yere
 And after his deth in erthe · xii yer dede sche tary
 Now acounte me thise³ yeris wysely
 and I sey the age was of this maide Marye
 when sche assumpte above the ierarchie
 thre score yer · as scripture dothe specyfy
legenda sanctorum autorysyth this trewely.

41

5

10

¶ She was inhabith in Jure by the mounte of syon
 after the assencion of hir sone · conseyved in spoused
 alle the holy placys in erthe · that criste duellyd⁴ on
 devouthly sche went hem · honouryng the godhed.
 Fferste to the place there criste cristenyd was clepid flum Jordoñ
 there he fastyd and takyn was · by malicious falshed
 there he beryed was and roos · vittoryously alon
 there he assendid alle hevenys · god in his manhed

15

20

¹ This play is written in a different handwriting from the body of the MS.

² This paragraph sign is small and appears an afterthought.

³ This *s* is written over some other letter.

⁴ The *e* omitted and written above the line.

Thus was sche occupyed I rede
and meche sche was in the temple preyand
now blissid mot sche be · we owe to be seyand
how sche was assumpte · here men schul be pleyand 25
preyng you of audience · now ses and tak hede.

mi[. . .

214^v ¶ Pes now youre blaberyng in the develis name
what lousy begchis mow ye not se
owre worthy prynsis lo are gaderid in same
that are statis of this lond · hye men of degre
by there hye wisdom they schal now attayne 5
how alle Jure beste gouernyd may be
and of this pillid prechouris · that oure¹ lawis defame
they schul ben slayn as they say · or fayn for to fle
Wherfore in pes be ye
and herkenyth on to hem moste stille I² 10
ffor what boy bragge outh³ · hym spilly I
as knave wyth this craggyd knad · hym kylle I
now herkenyth oure pryncis alle kneland on kne.

Episcopus legis

¶ Now ye prysis⁴ · I prest of the lave
of this demaunde responcyon · I aske here anon 15
ys there ony renogat among vs · fer as ye knawe
or any that *peruertyth* the pepil · wyth gay eloquens alon
yif there be we muste on to hem set awe
for they feyne falsly oure feyth · hem preve I houre fon
Sweche schul ben bounden vp be the beltys · til flyes hem
blawe 20
and gnaggyd vp by the gomys · tyl the devyl doth hem grone
We may not won
to sweche harlotis settynd reddure
that geynseyn oure lawe and oure scripture

¹ The *u* written over an erased *r*.

² *stilly* originally written, the *e* being written over the erased *y*. The rhyme line linking this with *spilly I* and *kylle I* passes through the following *I* which may therefore have been added.

³ The *u* in this word appears a correction, and there are marks—possibly connected with the correction—under *o* and *t*.

⁴ So in MS.

now let sere pryncis in purpure 25
 In savyng of oure lawys now telle on.

*primus*¹ princeps

¶ Sere syn we slew hym · that clepid hym oure kyng²
 and seyde he was goddis sone · lord ouer all
 Syn his deth I herd of no maner rysyng
 and lo yif he hadde levyd · he had mad vs his thraff. 30

Episcopus

Fo. 215 Therefore oure wysdam was to schortyn his endyng
 Whoso clyme ouer hie · he hath a foule faff.

ij^{us} princeps

ya yit of on thing I warne yow at the gynnyng
 his dame is levyng mary that men call
 Myche pepil halt hire wythaff 35
 wherfore in peyne of reprefe
 yif we Suffre hyre thus to relefe
 oure lawys sche schal make to myschefe
 and meche schame don vs sche schaff.

Episcopus

¶ A sere ye ben bolde i-now · art thou ferd of a wenche 40
 What trowyste that³ sche myht don vs agayn.

ijj prince[ps]

Sere there are other in the contre that clenche
 and prechyn he is levyng that we slewe they seyn
 and yif they ben sufferyd thus this⁴ will⁵ bredyn a stench
 for thorow here fayre speche oure lawys they steyn 45
 and therefore devyse we now · vp on this pleyn bench
 what is beste for to do · hem for to atteyn
 we are but loste yif they reyn.

Episcopus

why let se than · sey me youre ententis.

Prim[us] . . .

let vs preson hem til here myht schent is. 50

Secund[us] . . .

bettyr is to slen hem wyth dentis.

¹ The *m* is obliterated by a smear of later ink.

² In this and the following three lines the rhyme words are joined by red lines instead of black. This occurs only on Fo. 163 elsewhere in this MS.

³ The word has been corrected and is not clear—possibly *that* corrected to *than* or *thou*.

⁴ The *is* is written over an erasure.

⁵ *will* omitted and written over the line.

nay best is to hang hem wyth peyn.

Tere[ius . . .

Ep[iscop[us

¶ Nay seris¹ nowth so · youre better a-vyse
 haue in syth before · what after may tide
 yif we slewe² hem · it wolde cause the comownys to ryse 55
 and rather the devyl sle hym · than we schulde that abid[e
 215v But be that senstere ded mary that fise³
 We shal brenne herè body · and the aschis hide
 and don here all the dispith · we can here devise
 and than sle tho disciplis · that walkyn so wyde 60
 and here bodyes devyde
 halde ye not this beste as is sayde.

Primus

Wyth youre wysdam sere we are wel payed.

Episcopus

than ye knyhtis I charge yow beth arayed⁴
 and ye turmentouris · redy that tyde 65

α When mary is ded
 and but she deye the sunere · the devyl smyte of here hed.

hic est maria in templo orans et dicens

Maria

¶ O hye wysdam in youre dygne deyte
 youre infynth lovnese mad oure saluacyon
 that it lyst you of me sympilest · to take here humanite 70
 Wyth dew obeschauns · I make you gratulacyon
 and glorious lord and sone · yif it like youre benygnyte
 nouth to ben displesid wyth my desideracyon
 me longith to youre presense now conjunct⁵ to the vnyte
 Wyth all myn herte and my sowle · be natures excitacyon 75
 To youre domynacyon
 Ffor all creaturis in you don affye
 and myche more owe I · youre moder be alye
 syn ye wern born god · and man of my bodye
 to desyre yowre presens · that were oure ferste⁶ formacyon. 80

¹ A smear of later ink over *se*.

² The *s* is incomplete and the *e* is written over an erasure.

³ Some word has been erased after *fise*.

⁴ The *yed* is written over an erasure.

⁵ An extra stroke of the *u* before *c* is perhaps cancelled.

⁶ The *s* is written over some correction.

Sapientia

¶ My suete moderis preyere on to me doth assende
 here holy herte and here love · is only on me
 Wherfore aungyl to here thou schalt now dyssende
 seyinge here sche shal comyn to myn eternyte.

Fo. 216 ¶ myn habundaunt mercy · on here I extende 85
 resseyuynge here to joye · from worldly perplexite
 and in tokyn ther of this palme now pretende
 Seyinge here sche fere no maner ¹ of diuercyte.

Angelus i[

By youre myth I dissende to youre moder in virginite.

Angelus ij[

Ffor qwyche message injoyeth the hefnely consorcyte. 90

hic descendet angelus ludentibus ² citharis ² et dicet marie

primus A[ngelus

¶ Heyl excellent prynces · mary most pure
 Heyl radyant sterre · the sunne is ² not so bryth
 Heyl moder of mercy and mayde most mure
 the blessing that god yaf Jacob vp on you now is ³ lyth.

Maria

Now wolcom bryth berde · goddis aungel I seuer ⁴ 95
 ye ben messenger of all myhty · wolcom wyth my myhtis
 I beseke you now say me · vp-on youre hie nortur
 What is the very name · that to youre persone dith is.

Angelus

æ What nedith you lady my name ben desyrand.

Maria

A yis gracyows aungyl I beseke yō requyrand. 100

Angelus

¶ My name is gret and merveylous · treuly you telland
 the hye god youre sone abidyth you in blis
 the thrydde day hens · ye schul ben expirand
 and assende to the presence · there my god youre sone is.

Ma[ria

Mercy and gromercy god now may I be seyand 105
 thankyng you suete aungyl for this message i-wys.

¹ MS. *man*.

² MS. *luden^p citha^r*.

³ *is* written over the line; originally written after *bryth* and *lyth* respectively and erased.

⁴ MS. *seⁿ* or *seuer*; cf. *Seuere*, Fo. 221, l. 411.

An[gelus

In tokenyng where-of lady I am here presentand
A braunce of a palme · owth of paradys com this
α before youre bere god biddith it be bore.

Mari[a

now thanke be to that lord · of his mercy euermore.

110

Angel[us

¶ yowre meknesse youre lovenes and youre hie lore
is most acceptable in the trynite syth
youre sete ryaff in hefne apparaled is thore
now dispose yow to deye · youre sone wyl thus rith.

Mar[ia

115

216v I obbeye the commaundement · of my god here before
but on thyng I beseke · that lord of his myth
that my brether the appostelis · myht me be before
to se me and I hem · or I passe to that lyth
α But they ben so deseuerid · me thynkyth it nyl be.

Angelus

120

A yis lady impossible to god nothyng trowe ye.

¶ Ffor he that sent Abbacuc with mete to babylynye from Jure
In to the lake of lyonys to danyel the prophete

b Se the same myht god make may the appostolis here mete

a be an her of his hed lo · so myhty was he ¹

¶ And therfore abasche you not lady · in yowre holy mende. 125

Maria

no more I do glorious aungyl in kynde.

¶ also I beseke my sone · I se not the fende
What tyme outh of this word · I schal passe hens
his horrible lok wold fere me so hende
ther is no thyng I dowte · but his dredfull presens.

130

Angelus

What nedith ² it to fere you empres so hende
syn be the fruth of youre body · was convycte his vyolens
that horrible serpent · dar not nyhyn youre kende
and yowre blosme · schal make hym recistens
that he schal not pretende

135

Desyre ye outh ellys now rythis.

¹ So written in reverse order and so corrected in MS.

² yow lady first written after nedith and crossed through.

Maria

nouth but blessyd be my god in his myhtys.

Angelus

to yow I recomaunde me than · moste excellent in sithis
and wyth this ageyn¹ to god I assende.

*hic ascendit*² *angelus*.

Maria

¶ Now lord thy swete holy name · wyth lovenesse I blysse 140
of qwyche hefne and erthe · eche tyme pshalmodyeth
that it lykyth youre mercy³ · me to you to wysse
my sympil sowle in serteyn · youre name magnifyeth
Now holy maydenys the *seruauntis* of god as I gysse
I schal passe from this world · as the aungyl *sertefyeth* 145
therfore to my sympil habitacyon · I telle you now this
I purpose me to go · besekyng yow replyeth

Fo. 217 α And assedually wachith me be dayes and nythis.

Prima virgo

¶ We schal *graeyous* lady · wyth alle oure mythis
schal ye from vs passe swete sonne of socoure 150
that are oure sengler solas · radyant in youre lythis
youre peynful absence · schal make me doloure.

virgo secunda

Moste excellent princes in all vertu that is⁴ dith
alle hefne and erthe · lady you doth honure
We schal wachyn and wake as oure dewe *and*⁵ ryth 155
In-to the tyme ye passe to that hye toure
*with*⁶ [

Ma[ria

God thanke you and so do I
now I wyl dispose me to this Jurne redy
so wolde god my brether were here me by 160
To bere my body · that bare jhesu oure savyoure.

hic subito apparet sanctus Iohannes euangelista ante portam marie.

Johannes

¶ A myrable god meche is thy myth⁷
many wonderis thou werkyst evyn as thi wyth is

¹ This *e* is corrected from an *a*.

² The *i* may have been written over an *e*.

³ A miswritten letter crossed through before *mercy*.

⁴ *is* written above the line, having been first written after *dith* and erased.

⁵ *and* written above the line, an original *is* having been erased after *ryth*.

⁶ Some word (? *honure*) rhyming with *savyoure* cut away here.

⁷ Some word (? *now*) is erased after *myth*.

In pheso I was prechyng · a fer contre ryth¹
 and by a whyte clowde · I was rapt to these hyllys 165
 here dwellyth cristis moder · I se wel in syth¹
 Sum merveyulous message is² comyn that mayde tyll
 I wyl go saluse that berde that in vertu is² moste brith
 and of my sodeyn comyng · wete what is² the skele.

hic pulsabit super portam intrante domum marie sibi³ dicente

α heyl moder mary mayden perpetuall. 170
 Maria

¶ A wolcome mayde Johan · wyth all myn herte in specyall
 Ffor Joye of youre presence myn herte gynnyth sweme
 thynke ye not Johan how my child eternall
 When he hynged on cros · sayd vs this teme
 lo here thy sone woman · so bad he me you call
 and you me moder · eche othir to queme 175
 He betok yon the gouernayl there of my body terestyall
 on mayde to another as convenyens wold seme

17v α and now that gracyows lord · hath sent me yow sone.

Johannes

¶ Now good fayr lady · what is ther to done
 tellyth the cause why I am heder sent. 180

Maria

swete sone Johan so wyll I a-none
 oure lord god sent to me an aungyl⁴ that glent
 and sayde I schulde pass hens · where thre were in one
 tho I askyd the aungyl to haue you present.

Johannes

A⁵ holy moder schul ye from⁶ vs gone 185
 My brether of this tydyngis sore wyl repent *þ^t ze schuld ben*
 euer trybulacyon lord meche þu vs sendyst *Absent⁷*

¹ Some word (? now) is erased after *ryth* and *syth*.

² The *is* on each of these lines is written as a correction above the lines, having been originally written at the end of the lines and erased.

³ MS. *s* with overwritten *i*.

⁴ An original *e* changed to *y*.

⁵ A small *a* changed to a large.

⁶ *from* corrected to *from*.

⁷ This, the missing ninth line of the stanza, is written in the right-hand margin in a different hand—apparently that of the scribe of the rest of the MS. The same words were written in the opposite margin by the scribe of this play, and crossed through in red ink—*ye schulde . . . ben . . .* is legible.

^b and now oure Ioye thy moder to take thou pretendist ¹
^a thou oure mayster and oure comfort froⁿ ² us ascendist
 thanne all oure comfort is from us detent 190
 α but what seyde then ³ aungyl moder on-to you more.

Maria

¶ he brouth me this palme from my sone thore
 qwyche I beseke as the aungyl me bad
 that a-forn my bere · by you it be bore
 saynge my dirige · devouthly and sad 195
 α Ffor Johan I haue herde the Jewys · meche of me spelle.

Johannes

A good lady what likyth it you to telle.

Maria

¶ Secretly they ordeyne in here conseytis felle
 When my sowle is paste where god is liste ⁴ is
 to brenne my body · and schamly it quelle 200
 For Jhesu was of me born · that they slew with here fistis
 And therfore I beseke you Johan · both flech and felle
 Helpe I be beryed · for yn yow my tryst is.

Johannes

Ffere yow not lady · for I schal wyth you duelle
 wolde god my brether were here now and wyst this. 205

hic subito omnes apostoli congregentur ante portum ⁵ *mirates.*

Petrus ⁶

¶ A holy brether wyth grace · be ye met here now
 lord god what menyth · this sodeyne congregacyon
 now swete brother powle wyl ye take this vp-on yow
 preye to god for vs all · we may have relacyon.

Paulus

Fo. 218 Good brother ⁷ peter ⁸ how schuld I here pray now 210
 that am lest and most vnworthy of this congregacyon ⁹
 I am not worthy to ben clepyd apostle sothly I say yow

¹ So written in reverse order and so corrected in MS.

² So in MS. for *from*.

³ So in MS.

⁴ *Wyth* first written and crossed through in red ink; *liste* written above the line by the scribe.

⁵ So in MS.

⁶ *Petrus* written as name of speaker against preceding stage direction and crossed through.

⁷ The *e* is written in between *h* and *r* as if a correction.

⁸ *Powle* first written and crossed through.

⁹ MS. *congregacyon*.

Ffor as a woodman ageyn holy cherche I mad persecucyon
 but neuertheles I am the grace of god in that pat ¹ I am lo.

Petrus

A gret is youre lownesse powle brother euer-mo.

215

Paulus

¶ the keyes of hevene peter · god hath you betake ²
 and also ye ben peler of lith · and prynce of vs all
 it is most sittynge to you this preyere to make ²
 and I vnworthy wyth yow · preyen here schaff.

Petrus

I take this vp-on me poule for youre sake ²
 now almythty god that sittiste · aboue cherubyn halle
 In sygne of thyn holy cros · oure handis we make ²
 besekynge thy mercy · may vp-on vs falle
 And why we ben thus met yif it lyke vs lare.

220

Johannes

A holy brether alle welcom ye are

225

¶ Why ye be ³ met here I schal you declare
 Ffor mary goddys moder by message is sent
 that from this wrechid world · to blysse sche schal fare
 and at here deying sche desyryth to haue vs present.

Petru[s

230

A brother Johan we may syhyn and care
 yif it displese not god · for these tydyngis ment.

Paulus

Fforsothe so we may hevyin euermare
 that oure moder and oure comfort schuld ben vs absent
 but neuertheles the wyl of god fulfyllid mot be.

Johannes

¶ that is wel seyde poule but her-of be-war ye
 that non of you for here deth schewe hevy speche
 Ffor a-non to the Jewys it schuld than notyd be
 that we were ferd of deth and that is ⁴ a-geyn that we teche
 Ffor we seyn all tho belevyn in the hol Trynyte
 they schul ever leve and nouth deye this truly we preche
 And yif we make hevynesse for here than wyl it seyde be

235

240

¹ The thorn letter þ is used here for the only time in the MS. except in two notes on Ff. 144^v and 145; the form y is otherwise used.

² Some erasure (? now) has been made at the end of each of these lines before the rhyme lines were drawn; cf. ll. 360, 2.

³ sent first written after be and crossed through.

⁴ Omitted and written over the line.

lo yone prechouris to deye · they fere hem ful meche
Fo. 218^v α And therfore in god now beth glad euerychoñ.

Petrus

¶ We schal don as ye sey vs holy brother Johan
now we beseke you let vs se · oure¹ moder marie.

245

Johannes

now in goddys name to here² than all let vs gon
Sche wyl ben ful glad to se · this holy companye.

Petrus

Heyl moder and maydyn · so was neuer non
but only ye most blissid treulye.

Paulus

250

heyl incomparabil quen · goddis holy tron
of you sprenge salvacyoñ · and all oure glorie
heyl mene for mankynde · and mendere of mys³.

Maria

¶ A wyth all myn hol herte brether ye are wolcom i-wys
I beseke you now to telle me · of youre sodeyne metyng.

Petrus

In dyueris contreys we prechid · of youre sone *and* his blis 255
Diueris clowdys eche of vs was · sodeynely curyng
w⁴ in on were brouth before youre yate here i-wys
the cause why no man cowde telle of oure comyng.

Maria

now I thanke god of his mercy · an hy merakle is this
now I wyl telle yow the cause · of my sonys werkyng

260

α I desyrid his bodily presence to se.

Johannes

no wonder lady · thow so dede ye.

Maria

¶ Tho my sone jhesu · of his hye pete
sent to me an aungyl · and thus he sayd
that the thredde nyth I schuld assende to my sone in deite 265
thanne to haue youre presence brether · hertly I prayed
And thus at my request · god hath you sent me.

Petrus

Wys gracyous lady · we are ryth wel payed.

Maria

blissid brethere I beseke you than tent me

¹ A capital *M* crossed through after *oure*.

² *let* first written and crossed through after *here*.

³ A paragraph sign has been erased at the beginning of the line.

⁴ So in MS. for *we*.

now wyl I rest me in this bed · that for me is rayed 270

Wachith me besily wyth youre laumpys and lithtis.

Paulus

We schal lady redy all thyng for you dith is.

Maria

¶ now sone schul ye se what god is myth is
my flech gynnyth feble be nature.

*hic erit decenter ornatus in lecto.*¹

Petrus

Brether eche of you a candele takyth now rithis 275

And lith hem in haste whil oure moder doth dure

and bisyli let vs wachyn in this virgyne sythis

That when oure lord comyth in his spoused pure

he may fynde vs wakyng · and redy wyth oure lithtis

for we knowe not the hour of his comyng now sure 280

and yn clenness alle · loke ye be redy.

Maria

¶ A swete sone Jhesu now mercy I cry
ouer alle synful thy mercy let sprede.

hic dissendet dominus cum omni celesti curia et dicet

Dominus

the voys of my moder me nyhith fulny

I am dyssend on to here of whom I dede sede.

285

hic cantabunt organa.

Maria

¶ A wolcom gracyous lord · Jhesu sone and god of mercy
an aungyl wold a ssuffysed me hye kyng at this nede.

Dominus

In propure persone moder I wyl ben here redy

Wyth the hefnely quer yowre dirige to rede

¶ *Veni tu electa mea et ponam in te thronum meum* 290

quia concupiuit rex speciem tuam.

Maria

¶ *Paratum cor meum deus paratum cor meum*

cantabo et psalmum dicam domino.

Apostoli

¶ *hec est que nesciuit thorum in delictis*

habebit requiem in respectu animarum sanctarum.

295

Maria

¶ *Beatam me dicent omnes generationes*

quia fecit michi magna qui potens est et sanctum nomen eius.

¹ This stage direction is not underlined in red.

Dominus

✠ Veni de libano sponsa mea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me
ut facerem voluntatem tuam deus meus
quia exultavit spiritus meus in deo salutari meo¹.

300

hic exiit anima marie de corpore in sinu dei.

Dominus.

Fo. 219^v ¶ Now com my swete soule in clenness most pure
and reste in my bosom² brithtest of ble
alle ye myn apostelis · of this body taketh cure
In the valle of Josephat · there fynde schul ye
A grave new mad for maryes sepulture
there beryeth the body wyth all youre solempnite
and bydyth me there styлле thre dayes severe³
and I schal pere ageyn to yow · to comfort your aduercyte
Wyth this swete soule now from you I assende.

305

310

Petrus

In oure tribulacyones⁴ lord thou vs defende
We haue no comfort on⁵ erthe · but of the alon
O swete soule of mary prey thy sone vs defende
haue mynde of thy pore brether · when thou comyst to þi tron ·

Chorus martyrum

✠ Que est ista que ascendit de deserto
deliciis affluens innixa super dilectum suum.

315

Ordo angelorum

✠ Ista est speciosa inter filias Jerusalem sicut vidistis eam
plenam caritate et dilectione sic que in celum gaudens suscipitur
et a dextris filii in trono glorie collocatur.

hic cantabit omnis celestis curia.

Prima virgo*

¶ Now suster I beseke you · let vs do oure attendaunce
and wasche this glorious body · that here in oure sith is
as is the vse among vs wyth-outyn ony varyaunce
now blessid be this persone that bar god of mythtis.

320

¹ MS. apparently *mes*.

² *brist* miswritten after *bosom* and crossed through.

³ So in MS. for *seuere*? = *sure*, rhyming with *pure*, *cure*, *sepulture*.

⁴ MS. *tribulacyōns*.

⁵ Or *in*.

* *prima virgo* is written as name of speaker against the preceding stage direction and crossed through in red.

Secunda virgo

I am redy suster wyth all myn hol affyaunce
to wesche and worschepe · this body so brith is 325
alle creaturys therto owyn dew obeschaunce
ffor this body resseyved · the holy gostis slithtis.

et osculabunt corpus marie.

Johannes

¶ Now holy brother peter · I hertely you pray
to bere this holy palme · before this glorious body
Ffor ye ben prince of apostelis · and hed of oure fay 330
therfore it semyth you best to do this offis treuly¹.

Petrus

20 Sere and ye slept on cristis brest · seyng all celestly
ye are goddis clene² mayde · wyth-outyn ony nay
this observaunce is most like · you to do dewly
Wherfore tak it vpon you · brother we pray. 335
and I schal helpe for to bere the bere.

Paulus³

¶ and I peter wyth oure brether in fere
this blessid body schal helpe to the ground
this holy cors now take we vp here
Seyng oure observaunce · wyth devouth sound. 340

hic portabunt corpus versus sepulturam cum eorum luminibus.

Petru[s

¶ Exiit israel de egipto · domus iacob de populo barbaro. Alleluia.

Apostoli

¶ Ffacta est iudea sanctificacio eius israel potestas eius. Alleluia.

hic angeli dulciter cantabunt in celo · Alleluia.

Episcopus

¶ herke sere princys · what noyse is all this
the erthe and the eyer · is ful of melodye
I herde neuer er · swyche a noyse now i-wys 345
con ye outh say · what they signefye.

primus princeps

I not be my god that of myht meeche is
What-sumeuer they be · hougely they crye
I am aferd⁴ there wyll be sum thyng a-mys
It is good prevely among vs we spye 350
wyth-owte.

¹ *tru* written before *treuly* and crossed out. ² The *l* corrected from an *h*.

³ Name not looped in red ; perhaps added in a different ink.

⁴ The *a* is squeezed in between the *m* of *am* and the *f* of *ferd*.

Secundus princeps

Now I haue levyd this thre skore yer
 but sweche another ¹ noyse · herd I neuer er
 myn herte gynnyth ogyl · and quake for fer
 there is sum newe sorwe · sprongyn I dowte. 355

Tercius princ[eps]

¶ ya that there is sothly I say yow
 the prophetis moder ² mary is ded
 the disciplis here beryn in gret aray now
 and makyn alle this merthe in spyth of oure hed.

Episcopus

ffy on yon ³ lousy doggys · they were better nay ⁴ 360
 outh harrow · the devyl is in myn hed
 ye dodemvsyd prynces · faste yow aray ⁴
 or I make avow · to mahound youre bodyes schul blede

Fo. 220^v

Now that quene is ded
 ye coward knytnys in plate 365
 and ye tormentours · thryfe schul ye late
 Ffaste harlotys · go youre gate
 and brynge me that bychyd body I red.

Primus princeps

¶ dowte you not sere byschop in peyne of reprof
 We schal don schame to that body · and to tho prechours. 370

Secundus

Sere I schal geyne tho glabereris or gramly hem gref
 tho teynt tretouris schul tene · yif my loke on hem louris.

Tercius princeps

To hurle wyth tho harlotys · me is ful lef
 I schal snarle ⁵ tho sneveleris · wyth rith scharp schowris.

Episcopus

hens than a devylis name · and take me that thef 375
 and brnge ⁶ me that bygyd body · evyn to-fore these touris
 and here disciplis ye slo
 hye you hens harlotys at-onys
 the devyl boyes mot breke youre bonys
 Go stent me yone body wyth youre stonys 380
 Outh harrow · al wod now I go.

¹ another first written and crossed through.² is first written after moder and crossed through.³ Or you. ⁴ Some erasure at the end of these two lines; cf. ll. 216, 218, 220, 222.⁵ snarle first written and crossed through.⁶ So in MS. ? bringe.

Secundus princeps .

hic descendunt principes cum suis ministris vt feroci percutientes petras cum eorum capitibus.

¶ What devyl where is this mene
I here · here noyse · but I se ryth nouth
allas I haue clene lost my poste
I am ful wo · mad is my powth.

385

Tercius princeps

I am so ferd I wold feyn fle
the devyl hym spede · hedyr me brouth
I renne I rappe · so wo is me
Wyndand wod wo hath me wrouth
To deye I ne routh.

390

Primus princeps

A cowardis vpon you now fy
are ye ferd of a ded body
I schal sterte ther-to manly
alle that company fere I ryth nouth.

221 *hic saltat insanus af¹ feretrum Marie et pendet per manus.*

¶ Allas my body is ful of peyne
I am fastened sore to this bere
myn ² handys are ser · bothe tweyne
o peter now prey thy god for me here
In cayfas halle · when thou were seyne
And of the peter a mayde · acusid there
I halpe the tho · now helpe me ageyne
that I were hol · outh of this fere
sum medycyñ me lere.

395

400

Petrus

I may not tend to the sere at this hour
Ffor ocupacyoñ of this body of honour
but neuertheles · beleue in Jhesu criste oure saveyour
and that this was his moder that we bere on bere.

405

¶ I beleue in Jhesu mannys saluacyoñ.³

Petrus

In goddis name go doun than and this body honure.

¹ So in MS. ² A miswritten word (*hōdys*?) crossed through after *myn*.

³ No name of speaker for the speech in MS.

Primus princeps

now mercy god and gromercy of this savacyon 410

In Jhesu and his moder to beleve euer I seuere.

Petrus

Than take yone holy palme • and go to þi nacyon
 and bid hem beleve in god yif they wyl be pure
 and towche hem ther wyth both hed • hand and facyon
 and of her sekenesse • they schal have cure 415
 and ellis in here peynys indure.

Primus princeps

Gromercy holy fader peter

I schal do as ye me teche her

thankyng god euer in my speche her

Wyth hye repentaunce • and herte most mure. 420

hic portabunt feretrum ad locum sepulture.

Petrus

¶ Now holy brether this body let vs take
 and wyth alle the worschepe we may ley it in the graue
 kyssyng it alle atonys • for here sonys sake
 now insence ye • and we schal put here in this cave.

hic ponent corpus in sepulcrum insensantes et cantantes.

Johannes

Fo. 221^v ¶ De terra plasmasti me *et* carne induisti me 425

redemptor meus domine resuscita me in novissimo die.

Now god blysse this body • and we oure synge make

hic unanimiter benedicent corpus • In nomine patris et filii et spiritus sancti.

the fruth that it bar oure soules schal saue

Now reste we vs brether¹ vp-on this pleyne lake

tyl from oure god and oure lord • tydyngis we haue 430

Here must we belave.

Paulus

so muste we Johan as ye say

thanne byde we here and pray

besekyng hym of comfort taht best may

restyng here abowtyn this graue. 435

¹ Or brother.

Primus princeps

hic vadit princeps ad Iudeos cum palma.

¶ ye Jewys that langour in this gret Infyrmyte
belevyth in crist Jhesu and ye schal haue helthe
throw vertu of this holy palme • that com fro the trinyte
yowur sekenesse schal aswage • and restore yow to welthe.

Secundus princeps

I beleve in crist Jhesu • goddis sone in vnyte 440
and forsake my mavmentryes • fals in here felthe

hic tangat credentes cum palma et sanati sunt.

A I thanke the gracyous lord • and thy moder of pete
now are we hol of oure seknesse • and of oure foul belthe.

Tercius princeps

What harlotys forsake oure lawe.

Secundus princeps

So hald I best the do. 445

Tercius princeps

hens fro me in the develis name ye go
I deye outh outh harro
the wylde develys • mot me to drawe.

Primus demon

¶ herke belsabub and belyal sere sathan in the herne
vs fettyn oure servauntis to this presoñ 450
blow flamys of fer to make hem to brenne
mak redy ageyn we com to this demon.

Secundus demon

Ffaste for tho harlotis now let vs renne
to caste hem in this pet here that depe is adoñ
they schul brenne and boyle and chille in oure denne 455
go we now a dewelys name as faste as we moñ
Harrow harrow • we com to towñ.

Primus demon

Drag we these harlotis in hye
In to the pet of helle for to lye.

ij^{us} demon

Gowe now helle houndis¹ ye crye 460
Sere sathan may heryn oure soñ.

¹ MS. *hoñdis*. The similar flourish on the rhyme words *presoñ*, *adoñ*, *moñ*, *soñ* in this stanza might also mark a contracted *u*, but it occurs also in *towñ* and not in *demon* the other rhyme words.

Dominus

¶ Now aungyl and alle this court celestyall

In to herthe now discendith wyth me

to reyse the body of my moder terestyall

and bryng we it to the blysse of my deyte

465

æ assent ye here to now the vnyte.

Angeli

ya for yowre hye mercy lord · al hefne makyth melode.

hic descendit et venit ad apostolos dicens

Dominus

¶ Pes be to yow alle · my postelis so dere

lo me here yowre lord · and youre god now rythtis.

Petrus

A wolcom criste oure comfort · in thy manhed clere

470

gret merveyulous god · mekyl now thy myth is.

Dominus

What worschepe and grace · semyth you now here

that I do to this body · mary that hythtis.

Johannes

lord as thou rese from deth · and regnyst in thyn empere

so reyse thou this body · to thy blysse that lyth is

475

vs semyth this ryth is.

Mychael

ya glorious god · lo the sowle here prest now

to this blissid body · likyth it you to fest now

hefne and erthe wold thynke this the best now

In as myche as sche bare you god in youre mythtis.

480

hic radit anima in corpus marie.

Dominus

¶ Go thanne blyssid soule to that body ageyn¹

arys now my dowe · my nehebour and my swete frende

tabernacle of Joye · vessel of lyf · hefnele temple to reyn

ye schal haue the blysse wyth me moder · that hath non ende

Ffor as ye were clene in erthe · of alle synnys greyn

485

so schul ye reyne in hefne clenest in mend.

Maria

A endles worchepe be to you Jhesu · relelere of peyn

I and alle erthe may blisse ye com of owre kend

Fo. 222^v Lo me redy wyth you for to wend.

Dominus

A-bouen hefnys moder assende than we

490

In endles blysse for to be.

¹ This *e* has been corrected from an *a*.

Michael

Hefne and erthe now injoye may ye
 Ffor god throw mary is mad mannys frend
Et hic assendent in celum cantantibus organis.
 ¶ Assumpta es maria in celum.

Dominus 495

Yow to worchepe moder · it likyth the hol trinyte
 Wherefore I crowne you here · in this kyndam of glory
 of alle my chosyn · thus schul ye clepyd be
 qwen of hefne · and moder of mercy.

Michael

Now blysid¹ be youre namys we cry
 ffor this holy assumpeyōn · alle hefne makyth melody. 500

¶ Deo gracias.

The remainder of Fo. 222^v—4³/₄ inches—left blank and Fo. 223. On Fo. 222^v *Deo gratias* enclosed in flourished lines is scribbled in another hand. On Fo. 223 are the scribbled words: 'lo me redy with w^t yow to wend'. Cf. line 489.

¶ hic incipit dies iudicii et Ihesu descendente cum Michael et
 23v 2 Gabriele Archangelis et Michael dicet etcetera.³

arked
 220]

¶ MICHAEL

42

S Vrgite. All men Aryse
 venite Ad iudicium

Ffor now is sett þe hyȝ justyce
 And hath Assygnyd þe day of doñd
 Rape ȝow redyly to þis grett Assyse 5
 bothe grett and smafl All An sum

And of ȝour Answere ȝow now Avyse

What ȝe xal sey] whan þat ȝe cum
 ȝowre Ansuere ffor to telle

Ffor whan þat god xal ȝow appose 10
 ther is non helpe of no glose

the trewth ffyl trewlye he wyl tose

And send ȝow to hevyn or helle.

Gabryell

¶ Bothe pope⁴ prynce and prysste⁵ with crowne
 Kynge and caysere and knyhtys kene 15

¹ The third letter is a *y* written over an *s* or vice versa.

² Original handwriting resumed.

³ Title and stage direction written as one in the MS.

⁴ This word is written in larger form.

⁵ *prynce* first written and corrected.

Rapely 3e renne 3our resonys to rowne
 Ffor this xal be þe day of tene
 Nowther pore ne ryche of grett renowne
 ne aȝ þe develys in helle þat bene
 Ffrom þis day 3ow hyde not mowne 20
 Ffor aȝ 3our dedys here || xal be sene
 Opynly in Syght
 Who þat is fowndyn in déedly gylte
 he were bettyr to ben hylte
 in hendeles helle he xal be spylte 25
 his dedys his deth xal dyght.

Fo. 224 *Omnes resurgentes subitus terram clamauit*¹ ha aa · ha aa · ha aa. ||
*Deinde surgentes dicat*¹ ha aa etcetera.

¶ Ha aa cleue a-sundyr 3e clowdys of clay
 A-sundyr 3e breke *and* lete vs pas
 now may oure songe be wele-Away
 þat evyr we synnyd in dedly trespas. 30
*Omnes demones clamant*²

Harrow *and* owt what xal we say
 harrow · we crye owt And Alas
 Alas harrow is þis þat day
 to endles peyne þat vs must pas
 Alas harrow *and* owt we crye 35
Omnes anime resurgentes dicant etcetera

A mercy lorde ffor oure mysdede
 And lett þi mercy sprynge *and* sprede
 but alas we byden in drede
 It is to late to Aske-mercy.

¶ Venite benedicti³ || my bretheryn aȝ
 Patris mei || 3e childeryn dere
 Come hedyr to me to myn hyȝ haȝ
 Aȝ þo myn suterys *and* servauntys be⁴
 Aȝ þo fflowle wrymys ffrom 3ow ffalle
 With my ryght hand I blysse 3ow here 45
 my blyssynge burnyschith 3ow as bryght as beraȝ

¹ So in MS.² MS. *claman?*³ Or *benediti*.⁴ So in MS. for *were*.

[As crystall clene it clensyth 3ow clere]

All ffylth ffrom 3ow ffade

Petyr to hevyn 3atys þou wende *and* goo

þe lokkys þou losyn *and* hem vndo

my blyssyd childeryn þou brynge me to

here hertys for to glade.

50

24^v

Petrus

¶ The 3atys of hevyn I opyn þis tyde

Now welcome dere bretheryn to hevyn i-wys

Comð on *and* sytt on goddys ryght syde

Where myrthe *and* melody nevyr may mys.

55

Omnes saluati

On kne we crepe we gon we glyde

to wurcheppe oure lorde þat mercyfful is

Ffor thorwe his woundys þat be so wyde

he hath brought us to his blys

holy lorde we wurcheppe þe.

60

Deus

Welcome 3e be in hevyn to sitt

wel cum fro me xul 3e nevyr flitt

so sekyr of blys 3e xul be 3itt

to myrth *and* joye welcum 3e be.

65

Anime dampnandum¹

¶ Ha · Ha · mercy mercy we crye *and* crave

A mercy lorde for² oure mysdede

A mercy mercy we rubbe we rave

A help us good lord in þis nede.

Deus

How wolde 3e wrecchis Any mercy haue

Why Aske 3e mercy now in þis nede

What haue 3e wrought 3our sowle to saue

to whom haue 3e don Any merciful dede

Mercy for to wyne.

70

Primus diabolus

Mercy nay/nay they xul haue wrake

And þat on here fforehed³ wyttnes I take

Ffor þer is wretyn with letteris blake

Opynly all here synne.

75

¹ MS. *dāpnādu*, the final *u* with circumflex and dot.

² ore miswritten and crossed through after *for*.

³ The *r* is blotted.

Deus

Fo. 225 ¶ To hungry *and* thrusty þat Askyd in my name

[The number is written on a patch in the paper.]

mete *and* drynke wolde 3e 3eve non

80

Of nakyd men had 3e no shame

3e wold nott vesyte men in no preson

3e had no pete on seke nor lame

Dede of mercy wold 3e nevyr don

Vn-herborwed men 3e servyd þe same

85

to bery the deed pore man :¹ wold 3e not gon

These dedys doth 3ow spylle

ffor 3oure love was I rent on rode

and for 3oure sake I shed my blodeWhan I was so mercyfull *and* so gode

90

Why haue 3e wrought azens my wylle.

2^{us} diabolus

¶ I ffynde here wretyn in þin fforheed

þou wore so stowte *and* sett in pryde

þou woldyst not 3eve a pore man breed

but ffrom þi dore þou woldyst hym chlyde.

95

3^{us} diabolus

And in þi face here do I rede

þat if a thrysty man com any tyde

Ffor thrust þow he xulde be deed

drynk ffrom hym þou woldyst evyr hyde

On covetyse was all thy thought.

100

1^{us} diabolus

In wratth þi neybore to bakbyte

them for to hangere was þi delyte

þou were evyr redy them to endyte

On þe seke man rewyst þou nought.

2^{us} diabolus

Fo. 225v ¶ Evyr-mor on Envye was All þi mende

105

þ[ou]¹ woldyst nevyr vesyte no presoner

to All þi neyborys þou were vnkende

þou woldyst nevyr helpe man in daunger.

3^{us} diabolus

The synne of slauth þi sowle xal shende

masse nore mateynes woldyst þou non here

110

to bery þe deed man þou woldyst not wende.

¹ The over-written letter is blurred by a stain, of which there are many on this page.

perfore *pou* xalt to endles ffere
to slowth *pou* were ful prest.

i^{us} diabolus

Thou haddyst rejoyse in glotonye
In dronkesheppe *and* in rebawdye
Vnherborwyd *with* velonye
pou puttyst from here rest.

115

2^{us} diabolus

¶ Sybile slutte¹ *pou* ssalte sewe
Aft *your* lyff was leccherous lay
to aft *your* neyborys *3e* wore a shrewe
aft *your* plesauns was leccherous play
Goddys men *3e* lovyd but fewe
nakyd men *and* ffebyl of array²
3e wolde nott socowre *with* a lytel drewe
nott *with* A thred *3e* soth to say
Whan they Askyd in godys name.

120

125

Omnes dampnandi

A mercy lord mekyl of myght
we Aske *3i* mercy *and* not *3i* ryght
not after oure dede so us quyth³
we haue synnyd we be to blame.

130

Deus

The rest is missing, this page forming the last of the W quire.

¹ The *l* in this word is faint, only just legible.

² *ray* first written and *ar* added above the line.

³ The final *h* is blotted.

Scribbled on right-hand margin in (?) contemporary hand—1. *atque*. 2. I must go to *3e* most.

LIST OF PROPER NAMES OCCURRING IN THE *LUDUS COVENTRIÆ*

- Aaron, 340.
Abacuch, 60. Habakkuk.
Abbacuc, 359.
Abdias, 60. Obadiah.
Abel (Abelle, Abeel, Abeil), 2.
Abias, 59. Abia (Matt. i. 7).
Abraham, 3.
Abyacar, 4. Abiathar or Abiacar pontifex (*De Nativitate S. M.*).
Abyasakar, 83. Isachar reading of some MSS. for Abiathar (*De Nat. S. M.*).
Achas, 61. Achaz (Matt. i. 9).
Ada, 29 (note). (Gen. iv. 19).
Adam, 1.
Affraunt, 313. Pilate's 4th knight.
Aggeus, 61. Haggai.
Almonye, 198. Germany (Almayne in *C. of P.* list).
Alpheus, 62 (note). (Matt. x. 3).
Amon, 61. (Matt. i. 10).
Amorawnt (Ameraunt), 313. Pilate's 1st knight (cf. Poem on the Resurrection, MS. Ashmole 61).
Amos, 147.
Andreas, 250.
Andrew, 269.
Anna, prophetissa, 164.
Annas, 230.
Anne, 63 (note).
Apocriphum, 354.
Aragon, 198.
Aran, 37 (note). Haran (Gen. xi).
Archage, 153, 198. Realm of Jasper and country seen from the Mount (cf. Artage apparently for Arcadia in *Parl. of Three Ages*, l. 347. Achaia and Arcadia occur together in geographical lists. 'Ibi est Achaia, ibi est Arcadia.' Honorius Augustodunensis *De imagine mundi*; cf. *Rel. Ant.* i, p. 272, and MS. Arundel 123).
Archas, 198. Country seen from the Mount (see last note).
Arfaxat, 37 (note). Arphaxad (Gen. xi).
Arfaxat (Arphaxat), 313. Pilate's 2nd knight (MS. Ashmole 61, Arfax).
Arfexe, 231. Messenger of Annas.
Artyse, 292. Pilate's servant.
Asa, 59. (Matt. i.)
Asmaria, 62 (note). Mother of Joachim—no authority has been found for this name. Esmeria is the name of Joachim's sister-in-law in *Legenda aurea*.
Babolony, 198.
Babylony, 74.
Bakbytere, 125. Also a character in *Castle of Perseverance*.
Balaam, 147.
Baltazare, 152. 1st king (of Saba).
Barpanter, 62 (note). Father of Joachim (see *Legenda aurea*, cap. 131).
Barrabas, 12.
Bartholomeus, 350.
Baruk, 61. Baruch.
Bedleem, 136. Bethlehem.
Bedlem jude, 283.
Belsabub, 193. Beelzebub.
Belyail (Beliaïl), 194. Belial.
Belyard, 193. Name of a devil (mistake for Belyail?).
Bertylmew, 270. Bartholomew.
Bertylmewe þe bochere, 123.
Betany, 261.
Bette þe bakere, 123.
Bettrys Belle, 123.
Boosdras, 148, l. 62 (? Is. lxiii: 'Who is this that cometh with dyed garments from Bozrah').
Boosras, 146. 1st shepherd.
Boutyng þe brewstere, 123.
Calsydon, 244. (?)
Caluerye (Kalvarye), 294.
Caton, 178. Catonis Disticha.
Cavdas, 269. Candace.
Caym, 2.
Caynan, 31 (note). (Gen. v.)
Cayphas (Cayfas), 10.
Cenacle, 15. Upper Chamber (Luke xxii. 12, Vulgate 'Coenaculum').
Cephas, 269.
Cham, 37. Ham.

Cleophas, 62 (note). Second husband of Anne (*Legenda aurea*).
Cok crane, 123.

Colett Crane, 123.

Coleyn, 7. Cologne.

Colle Crakecrust, 123.

Contemplaci, 62.

Cosdran (Cosdran). Pilate's 3rd knight (cf. Poem on the Resurrection, MS. Ashmole 61).

Dangel, 59.

Dauyd, 5.

Davy Drydust, 123.

Diabolus, 176.

Doctrynal, 178. Name of part of the *Speculum* of V. de Beauvais.

Dysmas, 293. The penitent thief.

Ebrew, 10.

Egyph, 7.

Egythp (Egypt), 254.

Elyud, 62 (note). Son of Emeria and brother of Elizabeth, mother of John (*Legenda aurea*).

Elyzabeth, 105.

Emanuel, 58.

Emawus (Emaws), 337.

Emeria, 62 (note). Sister of Anne, mother of Elizabeth and Elyud; generally found as Esmeria or Ismaria (*Legenda aurea*).

Eminem, 62 (note). Daughter of Elyud, mother of St. Servasius.

Enoch, 29 (note). (Gen. iv.)

Enok, 31 (note). (Gen. v.)

Enos, 31 (note). (Gen. v.)

Erlonde, 199. Ireland.

Eve (Eua), 2.

Ezeziel, 59.

Ezechias, 61.

Ffraunce, 198.

Flomjordan, 188.

Gabryell, 5.

Galelye, 169.

Galys, 199. (Cf. *Castle of Perseverance* and *Croxton* play.) ?Galicia.

Gamalyel, 246.

Geffrey Gile, 123.

Geruasius, 62 (note). For Seruasius.

Grek, 15. Greek.

Grw, 169. Greek.

Gryscysme, 178. (?)

Gylle Fetyse, 123.

Heber, 37 (note). Eber (Gen. xi).

Herownde (Herodes, Herowde, Herowdys, Herowndys), 7.

Hierusalem, 185.

Jabel, 29 (note). (Gen. iv.)

Jacob, 147.

Jacobus major, 62 (note).

Jacobus minor, 62 (note).

Jak at the Style, 123.

Jamys, 269.

Jamys the lesser, 269.

Jane, 123.

Januense, 298. Genoa? (Jenyse and Genewaye occur in the *Croxton* list).

Japhet, 37.

Jared, 31 (note). (Gen. v.)

Jasper, 153. 3rd king (of Ypotan and Archage).

Jeremye (Jeremias), 58.

Jesmas, 293; Jestes, 299. The impenitent thief. *Legenda aurea*, cap. liii, Gesmas; *Gesta Pilati*, Gestas.

Jesse, 4.

Jewry, 234.

Jewys (Juwys), 10.

Jherosolyman, 269.

Jherusalem, 8.

Joachym, 4. Father of the Virgin.

Joathan, 60. (Matt. i.)

Joel, 60.

Jhon, 8.

Jon, 300.

Johan Jurdon, 123.

Johannes apostolus, 239.

Johannes baptista, 62 (note).

Johannes Evangelista, 62 (note).

Jonas, 59.

Joras, 60. Joram (Matt. i.)

Jordon, 8.

Joseph, 5.

Joseph ab Aramathy, 310.

Joseph of Baramathie, 308.

Josephat (Valley of), 366.

Josophat, 60. (Matt. i.)

Irath, 29 (note). (Gen. iv.)

Isaye, Ysaia, 57.

Israel, 169.

Itayl, 198. Italy.

Juda, 62 (note). Jude.

Judas, 10.

Jude, 283. Judea.

Jurye (Jure, Jury, Jewry), 216.

Kate Kelle, 123.

Kytt Cakelere, 123.

Lamech, 29 (note). (Gen. iv.)

Lameth, 39.

Latyn, 15.
 Lazarus (Lazare), 10.
 Letyce lytyl trust, 123.
 Leyon (Leon, Lyon) 231. Jewish judge.
 Longeus (Longeys), 12. Longinus.
 Luce lyere, 123.
 Lucyfer (Locytere), 1.
 Luke, 14. (Lucas, 337.)
 Lumbardye, 198.
 Mabye, 123.
 Mahound (Mahownde), 154.
 Malachel, 31 (note). Mahalaleel (Gen. v).
 Malcheus (Malcus), 266.
 Malkyn mylkedoke, 123.
 Manasses, 61. (Matt. i.)
 Martha, 210.
 Mary (Maria), 6.
 Maria jacob, 327.
 Maria magdalene, 327.
 Mary Mawdelyn, 14.
 Maria Salome, 327.
 Matheus, 250.
 Mathew, 270.
 Mathias, 352.
 Matussahel, 29 (note). Methusael (Gen. iv).
 Matussaleim, 31 (note). Methuselah (Gen. v).
 Maunfras, 146. 2nd shepherd. Mauferas occurs as name of a devil in two French mysteries: *Le Martyre de S. Pierre et de S. Paul* and *Les Miracles de Ste Geneviève* (ed. Jubinal).
 Mawdelyn, Magdalyn, 210.
 Megge Mery weder, 123.
 Melchizar, 152. 2nd king (of Tarys).
 Melophat, 63 (note). Alternative name for the mother of Anne. (No source has been found for this name.)
 Messy, 59. Messiah.
 Miles the miller, 123.
 Montana, 116. The hill country (Luke i. 39, Vulgate 'in montana').
 Mors, 174.
 Moyse, 147. 3rd shepherd.
 Moyses, 3. Moses.
 Mychael (Michael), 372.
 Mycheas, 59. Micah.
 Nachor, 37 (note). Nahor (Gen. xi. 22).
 Nacor, 37 (note). Nahor (Gen. xi. 26).
 Nasaphat, 63 (note). Alternative

name for mother of Anne. ('Est tuus Anna pater Jozafath, Nazafath tua mater', *Rel. Ant.* i, p. 287. Cf. also Pedigree of our Saviour, Harl. 6148, fo. 114^v: 'Ex vetusto libro manuscripto de vaticiniis et genealogis', which gives Isakar and Nazaphat as parents of Anne.)
 Naverne, 198. Navarre (cf. *Croxtan Play of the Sacrament*).
 Nazareth, 96.
 Neptalym, 198. Naphtali—seen from the Mount.
 Noe, 3.
 Normandye, 198.
 Nycodemus (Nichodemus), 13.
 Olyvet, 262.
 Osyas (Ozyas), 61. Hosea.
 Ozias (Ozyas), 60. Ozias (Matt. i).
 Parys, 199.
 Pernal Prane, 123.
 Petyr (Petir, Peter), 11.
 Petrus, 224.
 Peyrs Pottere, 123.
 Phaleg, 37 (note). Peleg (Gen. xi).
 Pharao, 255.
 Pharasy, 232. Land of Pharisees.
 Phariseus, 202.
 Pharysewys, 9.
 Phelypp, 269. (Philippus, 250.)
 Phelypp pe good flecchere, 123.
 Pheso, 361. Ephesus.
 Popyrynge, 199. (Cf. *Sir Thopas*.)
 Portyngale, 199. Portugal.
 Poul, 270. Paul.
 Powle, Paulus, 363.
 Powle Pewterere, 123.
 Pownteys, 199. ? Pontoise.
 Pycardye, 199.
 Pylat (Pilatus), 11.
 Rachel, 68.
 Raguel, 63 (note). (Tobit vi.)
 Rebecca, 93. One of the Virgin's hand-maidens. (Cf. Pseudo-Matthew.)
 Reu, 37 (note). (Gen. xi.)
 Rewfyn (Rufyne), 231. Jewish judge.
 Reyse slaundyr, 125.
 Roboas, 59. Roboam (Matt. i).
 Robyn rede, 123.
 Romaynes, 245.
 Rome, 198.
 Saba, 152. Realm of Baltazar (Ps. lxxii. 10).

- Sabyn Sprynge, 123.
 Salamon, 59. (Matt. i.)
 Sale, 37 (note). Salah (Gen. xi).
 Salmana, 198. Country seen from Mount (cf. Ps. lxxxiii. 11).
 Salome, 62 (note). 3rd husband of Anne.
 Salome (Salomee), 140. The doubting midwife.
 Samary, 350. Samaria.
 Samaryan, 269. (?)
 Sampson, 68.
 Samuel, 63 (note), 68.
 Sara, 68.
 Sarazyñ, 230.
 Sarug, 37 (note). Serug (Gen. xi).
 Sathan, 9.
 Sathanas, 25.
 Sawdyr Sadelerz, 123.
 Scottlonde, 199.
 Scriba, 201.
 Sella, 29 (note). Zillah (Gen. iv).
 Sem, 36 (note).
 Sephore, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).
 Seraphyn, 2.
 Seruasius, 62 (note). Geruasius by mistake, grandson of Elyud brother of Elizabeth mother of John. (*Legenda aurea*.)
 Sesar, 231.
 Seth, 29 (note). (Gen. iv.)
 Shem (Seem), 36.
 Sophonye (Sophosas), 61. Zephaniah.
 Spayn, 198.
 Stevyn Sturdy, 123.
 Susanne, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).
 Sybille Selutte, 377.
 Sybyly Slynge, 123.
 Sym Somnore, 127.
 Symeon Justus, 162.
 Symeon Zelotes, 270.
 Symme Smalfeyth, 123.
 Symon, 62 (note), 250.
 Symon leprows, 243.
 Tarys, 152. Realm of Melchizar Tharsis (Ps. lxxii. 10).
 Thadeus, 251.
 Thare, 37 (note). Terah (Gen. xi).
 Thomas of Ynde, 15.
 Thom Tynkere, 123.
 Tobie, 63 (note). Tobias for Tobit (Tobit i).
 Tyffany Twynkelere, 123.
 Veronica, 296.
 Walys, 199. Wales.
 Whatt at þe Welle, 123.
 WyttSunday, 15.
 Ynde, 15.
 Ypotan, 153. Realm of Jasper (source of name not found).
 Ysaac (Isaac), 3.
 Ysaia (Ysaie), 57.
 Ysakar, 65. (Isakar, 73.) High priest.
 Ysakar, 63 (note). Father of Anne ('Achar' name given in Pseudo-Matthew. Isakar and Nazaphat parents of Anne in pedigree.—Harl. 6148).
 Zabulon, 198. Country seen from the Mount.
 Zabulon 'þe devylle of helle', 58.
 'Terra Zabulon et terra Nephthalem . . . populus qui sedebat in tenebris vidit lucem magnam.' In the 'Gospel of Nicodemus', cap. xiii. 9, the text in this form is applied to the Harrowing of Hell. Zabulon is thus associated with the 'regio umbræ mortis.' Zabulus occurs with the meaning 'devil' in *De Nugis Curialium*.
 Zakarye, 116.
 Zebedeus, 63 (note).
 Zebee, 198. Country seen from the Mount (cf. Ps. lxxxiii. 11).
 Zelomy, 140. The believing midwife.

GLOSSARY

This glossary cites, in most cases, the first occurrence only of the word in the text, and it includes only those variations in spelling which seem significant with regard to the date or the locality of the composition. Initial *ff* is given as *f*; *ȝ* follows *g*; *i* and *j*, and *u* and *v* are taken together.

- a, 50, *have*; abene, 175, *have been*; abrowth, 281, *have brought*; affaylid, 40, *have failed*; ago, 186, *have gone*; asavyd, 176, *have saved*.
 abey, 260, *obey*.
 abhomyabyll, 100.
 abought, 117, *about*; aboute, 39; abowth, 20.
 abyll (v.), 72, *enable*.
 accende (v.), 201, *kindle*.
 acorde (v.), 58, *agree*.
 ad, 14, l. 471, ? for *as*.
 adon, 371, *adorn*.
 adrad, 68, *afraid*.
 advowtrye, 203; adultrye, 9.
 affendyn, 37, *offend*.
 afferde, 196, *afraid*.
 afflyght, 208, *afflicted*.
 affye (v.), 357, *trust*.
 aglottys, 227, *ornamental tags*.
 agryse (v.), 36, *horrify*; agreseth, 307, *terrifieth*.
 aȝen, 11, *again*; agayn; ageyn, 6.
 aȝens, 2, *against*; ageyns, 21.
 alkende, 184, ageyn nature and alkende, *kind*.
 allether, 12, oure allether, *of all of us*; alderers, 322; althere, 217; altheris, 191.
 almyght (adj.), 328, *almighty*. See myht, 359, l. 123, *mighty*.
 alow, 253, *approve, accept*; alowyht, 33; alowe, 56, *permit*.
 alwyse, 292, in alwyse, *in every way, inevitably*.
 alyaunce, 211, syb of alyaunce, *related in blood*.
 alye, 136, *kindred*.
 alythe (v.), 297, *alight*. See lyght.
 amat, 274, make ȝou amat, *dismayed*.
 an, 76, *have*.
 anameryd, 125, *enamoured*.
 angelle (pl.), 1, *angels*; aungelle (pl.), 197.
 anodyr, 64, *another*.
 anow, 21, *enough*; inow, 253.
 antecer, 80, *ancestor*.
 anvemynynd, 67, l. 124, an vemynynd, *have poisoned*.
 apayed, 59, *pleased*.
 apparens, 255, to ȝour apparens, *in appearance to you*.
 apperyd, 182, l. 122, ? *apportioned*.
 applyande, 229, *applying*.
 applied, 239, *apply it*.
 appose, 2, *confront, examine*; apposyn, 195.
 aqwhyte, 49, *pay, acquit*; aqwhyte (pp.), 239.
 arde, 196, *hard*.
 are, 40, *hare*.
 arere, 124, *raise*.
 aresyn, 14, *arisen*.
 arn, 30, *are*; ar, 95. See be.
 arneys, 264, *harness, armour*.
 arryn, 294, *torment, irritate*.
 arwe, 40, *arrow*.
 aseyth, 100, *satisfaction*.
 ashyrlyng (adj.), 170, ? a *shrilling*. See shyrl, 113, *shrill*.
 askuse, 2, *excuse*.
 askyght, 144, *asketh*.
 aslake, 224, oure deth ȝe may aslake, *cause to cease*. See slake.
 asmatryk, 178, *arithmetic*.
 asoyle, 34, *solve*.
 assedually, 360, *assiduously*.
 assumpte (? pt.), 354, ? *rose to heaven*; (pp.), 355.
 ast, 50, *hast*.
 astat, 11, *state*.
 asyse, 53, be last asyse, *judgement*.
 atast (v.), 27, *taste*.
 atent (sb.), 3, *entent*.
 athreste, 179, *athirst*.
 atreyd, 324, *vexed, afflicted*.
 atwynne, 197, *in twain*.
 auantorysly, 310, *by chance*.
 aventure, 75, per aventure, *chance*.
 auerte (sb.), 80, ? *avert*.

avexit, 348, *rexeth*.
 augrym, 178, *arithmetic*.
 aunge, 80, 115, *angel*.
 avoyd, 123, *stand aside, depart*.
 autere, 65, *altar*.
 avyse (sb.), 47, *advice, counsel*.
 avysement, 247, *advice*.
 awe, 9, 203, *vndyr þer awe, power*.
 awyse (v.), 47, *advise*.
 baftys, 170, *behind*.
 bake, 48, *prepare, make ready*.
 balke, 317, *be brook or balke, mound*.
 bane, 314, *destroyer*.
 baptyme, 188, *baptism*; baptize, 318, l. 1371.
 bargany, 253, *bargain*; cf. gracy, 75, towaly, 260.
 barne, 147, *child*; baron, 154, 157, 172.
 barrany, 65, *barren*.
 barynes, 68, *barrenness*.
 bat, 11, *debate*.
 batte, 277, *stroke, blow*.
 bawmys, 58, *of balin*.
 baye, 170, *be bestys baye, stall*.
 bayle, 273, *jurisdiction*.
 bayn, 163, *ready*.
 be, 3, *by*.
 be, 2, *to be*; bene, 2; beyn, 228; byn, 218.
 be, 14, *are*; byn, 24; beth, 43. *See* arn.
 be, 165, *been*.
 bede (pt.), 33, *offered*.
 bede (pp.), 167, *awaited*.
 bedellys, 226, *heralds*.
 bedene, 2, *forthwith*.
 beetys, 19, *beet plants*.
 begchis, 355, *bitches*.
 beglete, 155, l. 125, ? *for begete, begotten*; cf. vnbegete, 258. *See* glete.
 begownne, 110, *begun*.
 behete (v.), 350, *promise*.
 behovyth, 135, *belongs*.
 belde, 17, *build*.
 beleve, 170, *remain*; belave, 370; belevyth, 328.
 belthe, 371, *evil*. *See* note in Dr. Greg's *Assumption of the Virgin*.
 belyff, 171, *quickly*; blyff, 2; belyve, 192.
 bemys, 107, *beams*.
 bende (sb.), 153, *bond*; 169, *band*.
 berde, 247, 361, *woman, lady*.
 bere, 22, *bear*; bernn, 351; bar (pt.), 70; bore (pp.), 69; beryght, 137, *beareth*.
 berst, 181, *breast*; bryst, 12; brest, 14.
 beryed, 10, *buried*; burry, 215.
 beryels, 16, *graves*.

berynt, 294, 296, *for beryn it. See* levynt, reysynt.
 beschop, 87; bushop, 4.
 besече, 65; besеke, 121, 358.
 beseyn, 230, *beseen, arrayed*.
 bestad, 69, 150, 305, *appointed, placed*.
 betake, 65, *commit*; betече, 63; betake (pp.), 363.
 bete (sb.), 23, *bite*.
 bete, 170, *on bete, unbeaten*.
 bethwen, 92, *between*.
 bett, 40, *better*.
 bety, 268, *beat*.
 bey, 228, *buy*; bye, 58.
 bey, 227, *boy*.
 blaberyn, 154, *chatter*.
 blad (pp.), 172, *bled*.
 blake, 2, 19, *blewe and blake (colour of flowers), yellow*; cf. blayke, *Pearl*, l. 27.
 ble, 169, *complexion, colour*; bryth as ble, 17.
 blewe, 2, *blue*; bloo, 311, *livid*.
 blomygth, 136, *bloometh*.
 blyff, 12. *See* belyff.
 blyn, 313, *cease*.
 blysse (v.), 44, *bless*; blyssyd, 4.
 bobbyd, 307, *buffeted*.
 bone, 37; boun, 137, *boon, prayer, request*; 25, *command*.
 bone (adj.), 27, *þi bydding bone, ? good, gracious*.
 bonet, 228, *cap*.
 boorde, 328, *his burryenge boorde, ? his burial feast*.
 boot (pt.), 26, *bit*.
 boot (sb.), 26, *remedy*; bote, 4.
 borwe (v.), 37, *save*.
 borwe (sb.), 68, *pledge*.
 borys, 297, *bored holes*.
 bothers, 25; ȝour bothers, 25; here botherys, 71; *of both*.
 bountevous, 225, *bounteous*.
 bourgh, 135, *bourgh and cety, town*.
 bow, 21, *bough*.
 bowne, 157, *ready, willing*; 248, *destined*.
 bowth, 11, *bought*.
 boyst, 329, *box*.
 brace (sb.), 248, *embrace*.
 brake, 19, *fern*.
 brast, 15, *burst*; breste, 68.
 braunce, 359, *branch*.
 brayde, 218, *short space of time*.
 brede, 40, *breadth*.
 breganderys, 264, *body armour for foot-soldiers*.
 breng, 258, *bring*.

- brent, 2, *burnt*; brenne, 248, *burn*;
 brynnyng, 188.
 brest, 321, 339, *brest ful bolde, dauntless breast*.
 brethellys, 287, *abandoned wretches*.
 brethere, 364, *brothers*; bretheryn, 77.
 brew, 38, *bring about*.
 bronde, 47, *brand, torch*; 173, *sword*.
 bronston, 287, *brimstone*.
 brook, 36, 197, *brennyng brook, hell*.
 brothel, 205, *abandoned woman*.
 brouth, 10, *brought*; brout, 10;
 brought, 15.
 brybory, 228, *bribery*.
 brybour, 173, *scoundrel*.
 brymmys, 152, *brinks*, by brymmys
 browne.
 bryth, 1, *bright*; bryght, 33.
 buske, 148, *set out, go*.
 buxom, 46, *obedient*; buxhum, 94.
 byche, 205, *byche clowte*. See bychyd.
 bychyd, 368, *cursed, execrable*; bygyd,
 368. See *bicched*, N. E. D.
 bylle, 36, *list*.
 bynne, 150, *manger*.
 bysmare, 132, *shameless creature*.
 byth (v.), 22, *bite*; boot (pt.), 26.
 byware, 54, *beware*; bewhare, 54.
 cadace, 227, *cotton wool*.
 calabere, 228, *a kind of fur*.
 call, 178, l. 24, *be call, by repute*. Cf.
 callyng, *proclamation, Cleanness*,
 l. 1362.
 calsydon, 244, *chalcedony* (Rev.
 xxi. 19). See Note at end of Glossary.
 cammaka, 154, *a fine fabric*.
 care (v.), 363, *lament*.
 careyn, 43, *carcass, corpse*.
 carpynge, 147, *talking*.
 cast (sb.), 121, *intention, purpose*.
 cast (v.), 116, *intend, purpose*.
 catel, 176, *property*.
 celestly, 96, 367, *celestially*.
 cenacle, 15 See List of Proper Names.
 cevyle, 179, *canon and cevyle lawe*,
civil; sevyle, 228.
 chalys, 259, *pese chalys, chalice*.
 chare, 303, 324, *drive away*.
 charging (sb.), 89, *charge, command*.
 charle, 131, *churl*.
 chase, 20 (r. w. place), ? *for chaste* (v.),
discipline, correct.
 chastement, 228, *chastisement*.
 chaumbyr, 39, *chamber*; chawmere, 107.
 chauncel, 64, *chancel*.
 chavyl bone, 33, *jawbone*.
 chef, 228, l. 114, ? *chief*.
 chene, 269, *chain*.
 cheryse, 213, *cherish*.
 chese, 48, *choose*; ches, 100, *chose*;
 chose (pp.), 133.
 cheselys, 50, *pebbles*.
 chete, 214, *sheet (corrected to schete)*.
 cheve, 151, *fare, succeed*; cheuith,
 300, *befalls*.
 cheverelle, 227, *kid leather*.
 chevesauns, 228, *resource, shift*.
 childely, 76, *childlike*.
 chownys, 170. See *schelchownys*.
 chyldere, 26, *children*; childyr, 74;
 childeryn, 7.
 chyse (adj.), 170, *choice*.
 clappyd, 316, *clappyd in cloth; for*
clpypyd, clasped, wrapped. See
 N. E. D.
 claryfieth, 96, *illuminates*.
 clenche, 356, *affirm, insist*.
 clepe, 63, *call*.
 clergyse, 178, *learning*.
 cleue (v.), 48, 143, *stick*.
 cleue (v.), 156, *split*; clovyn (pp.),
 40.
 clos, 119, l. 98, ? *in clos*.
 clowdys, 374, *clods*.
 clymbyn, 170, ? *A barn . . . wolde*
clymbyn kyng and knyts.
 clyne, 106, *incline*.
 clynge, 48, *my hert doth clynge and*
cleue as clay, shrink.
 com, 29, *come*; cum, 63; comyn, 15;
 cam (pt.), 8; com (pp.), 65.
 comawnde (v.), 278, *commend*.
 comberaunce, 211, *trouble*.
 combros, 325, *difficult*.
 comeryd, 98, *cumbered, overwhelmed*.
 comfortation, 108, *comfort*.
 comownys, 236, 298, 357, *commons*,
people.
 compellyd (pp.), 42, *coupellyd*
(coupled). Emended by J. M.
 Manly on authority of Kittredge.
 con, 163 (r. w. son), *can*; kan . . .
 thanke, 249; cone . . . *thanke*, 274,
thank.
 conclave, 13, *locked chamber*; his
 dede conclaue, 13, *tomb*; my con-
 claue, 97.
 concludyd, 275, *overcome in argument*.
 conseyye, 246, l. 442, ? *for constreyn*.
 See p. 262, l. 913.
 consorcyte, 358, *fellowship (consor-*
tium); N. E. D. *consorce*, earliest
 quotation 1512.
 contenawns, 254, 265, *be contenawns*,
by gesture, signs.
 contewnyng, 244, *continuing*; con-
 tenue, 232.

convycte, 9, *prove in error*; convycte (pp.), 359, *overcome*.
 coors, 214, *coarse*.
 corde, 241, of corde, *accord*.
 cordewan, 227, *Cordovan leather*.
 cornys, 32, *corn*.
 coryous, 173, *elaborately wrought*.
 cost, 173, *helle cost, region, country*.
 cost, 32, *croft and cost, ?field and hill-side*.
 costyous, 227, *costly*.
 cote, 88, *cottage*.
 coverte, 132, *covering*.
 covetyse, 198, *covetousness*.
 counawnt, 279, *covenant*.
 countyrfe, 226, *contrive*.
 cownde, 288, *could*.
 cowthe, 96, *known*.
 craggyd, 355, *rough*.
 credyl, 129, *cradle*; cradyl, 179.
 crenseyn, 227, *crimson*.
 creppe, 36, 353, *creep*; crepe, 37.
 cressetys, 254, *a form of lantern*.
 crowch, 328, *cross*.
 croyse, 147, *cross*.
 cunningg, 2, *knowledge*.
 curat, 64, *pastor*.
 curryd, 154, *cruel and curryd, for cursyd, curst, evil-tempered*.
 curteys, 152, *courteous*.
 curyng, 228, 364, *covering*.
 cus, 81, *kiss*.
 custom, 108, *a custom ocupacion, customary*.
 dalyawnce, 127, *dalliance*; dalyauns, 203, *trifling*; 342, *talk*.
 dampne, 9, *condemn*; dempt (pp., r. w. ment), 293.
 datys, 21, *dates (fruit)*.
 daungere, 26, *danger*; 233, *power*.
 dawe, 272, 275, *bryng o (a) dawe, slay*.
 dawe, 279, *the day dawe, dawn*.
 day, 236 (r. w. say), 313 (r. w. away), *die*; deye, 25; deyde (pt.), 222, *altered to dydd*.
 declinande, 229, *declining*.
 dede (v.), 1, *did*; dyd, 7; dude, 129.
 dede, 320, *death*.
 defame (sb.), 127, *ill report*.
 defendyd, 300, *for offendyd. See defense for offence, N. E. D.*
 defens (v.), 58, *defend*; dyffende, 74.
 defens (sb.), 121, *without defens, opposition*.
 delacion, 234, *delay*.
 delayde, 144, *mitigated*.
 dele, 213, *every dele, bit*.
 delve, 29, *dig*; dolve (pp.), 321, *buried*.

delyre, 193, *act madly*.
 dene, 289, *din*.
 dent, 153, *blow*.
 depart (v.), 65, 204, *part, go asunder*; deth me xulde departe, 211, *dismiss*.
 deppe, 36 (r. w. scleppe, creppe), *deep*.
 deprave, 189, *decry*; dyspravyng, 324.
 dere (v.), 54, *injure*.
 derth, 139, *deariness, costliness*; dyrthe, 175.
 derwurthy, 193, *precious*.
 desideracyon, 357, *desire*.
 dete, 96, *ditty, song*.
 detent (pp.), 362, *kept away*.
 deve, 156, *stun*; devid, 322.
 devele (pl.), 139 (*see aungelle*), *dewelys*, 371, *devils*.
 devoyde, 229, *withdraw*; devoydyng, 240, *casting out*.
 devyr, 112, *duty*.
 devys, 8, *mechanical contrivance*; devyse, 132, *bettyr it is to telle þe trewth devyse, for þe trewe devyse. device, trick*.
 diffynicion, 100, *limitation*.
 diplois, 204, *in deploydo, doublet*.
 In a statute of 1433 of the Cistercian Order ecclesiastics are bidden to abstain 'a gestatione diploidorum'—among other secular garments.
 displesaunte, 45, *to þi displesaunte, ?for to þe d., displeasing*.
 dissponsacion, 81, *betrothal*.
 do, 169, *cause*; 226, *I gan þer do play, I did cause there to be played*; 275, *we han þe do sowth, we have caused thee to be sought*.
 dobbelet, 227, *doublet*.
 dodemvysyd, 368, *? amazed*.
 dompnesse, 117, *dumbness*.
 domys, 64, *judgements*; 178, *prescriptions*.
 dowcet, 21, *sweet*.
 dowe, 3, 166, *dove*; dove, 43.
 down, 118, *dumb*; dunn, 193.
 dowse, 83, *sweet*.
 dowth (sb.), 77, *doubt*; doute, 9; dowhte, 85; dowl, 173, *fear*; no dowth of, 77, 88, *without doubt*.
 doyl, 42, *dole, sorrow*.
 doyst, 261, *lost*.
 dragonys, 272, 287, *dragons*.
 drawe, 40, *draw*; drowe (pt.), 225; drawe (pp.), 246.
 dredyng, 26, *deth dredyng, fear of death*.
 drepe (v.), 161 (r. w. slepe), *drop*.
 dresse, 61, *prepare*.

dreve (pp.), 297, *driven*; drevyn, 60.
 drewwe, 32, 377, *morsel*.
 drey (adj.), 159, *dry*; dreye (v.), 216.
 dreynt (pp.), 39, *drowned*.
 dronkesheppe, 377, *drunkenness*.
 drynchyng (sb.), 38, *drowning*.
 dur (inf.), 261, *dare*.
 dure, 340, *hard*.
 dwelle, 101, *abide*.
 dwere (sb.), 15, *fear*.
 dyet, 178, *diet, regimen*.
 dyght, 40, *bring about, make ready*;
 dyth, 16; dyht (pp.), 31; dyth
 (pp.), 238; dyght (pp.), 162, *put,*
removed.
 dygne (sb.), 173, for dygne of my
 dygnyte þei haue of me dowl, ? *worth*.
 dylexcion, 78, *love*.
 dyng, 27, *strike, knock*.
 dyngne, 154, *worthy*.
 dyrknes, 164, *darkness*.
 dyscres, 10, 211, *fall off, decrease*.
 dysprave, 267 (r. w. rave), *disprove*;
 dysprevyd, 293; dyspravyn, 324.
See deprave.
 dyssend, 365, *descended*.
 dystre, 235, *destroy*; dystroyt, 231,
destroyeth.
 dyswary, 354, *doubt*.
 dyvide, 241, *divided*.
 echon, 19, *each one*.
 edyfy (v. intr.), 237, *grow, prosper*,
 Mannys sowle in blys now xal
 edyfy; edyfyed (pp.), 76, *built*.
 eerly, 240, *earthly*.
 effectuously, 352, *effectually*.
 efne (sb.), 261, *heaven*.
 egal, 260, *equal*; 255, *eqwall*.
 elde (sb.), 65; (adj.), 255, *old*.
 empere, 190 (r. w. manere), *emperor*.
 empere, 307, *empire*.
 empres, 108, *empress*.
 embrace, 87, 208, *embrace*.
 encheson, 257; incheson, 108, *cause,*
reason.
 enclosyd, 227, ? *hosyn enclosyd*.
 ende, 262, an ende to make, *agree-*
ment, compact.
 ende (adj.), 165, for hende, my savy-
 our ende.
 enform, 36, *inform*; 85, *explain*.
 engynes, 226, *contrivances*.
 enjonyd, 108, 1.340, *enjoined*; or *see*
injouyd.
 enjoyd, 117, *was joyful, rejoiced*.
 ensure, 82, 112, *assure*.
 entent, 5, *intention*.
 enterly, 254, *entirely*.

er, 277, *before, ere*.
 erbe, 19, erbys, 11, *herb*.
 erde, 281, *heard*.
 erde, 265, *earth*. *See herd*.
 erdon, 263, *errand*.
 erraunt, 192, *wandering, departing*.
 erste, 98, *sooner*.
 erte, 191 (r. w. smerte), for arte.
 erthelech, 19; erthly, 27, *earthly*.
 erthqwave, 307, *earthquake*.
 ete, 20, *eat*; ete (pp.), 254 (r. w. fete),
eaten; etyht, 251, *eateth*.
 eternalyte, 269 (r. w. paracylte), *eter-*
nity.
 ethe, 136, *easy*.
 eve song, 120, *evensong*.
 everich, 3; every, 13, *every*; everychon,
 10, *every one*.
 eueryth, 228, or eneryth, ? *inherit*.
 evy, 46, *heavy*.
 evyn-crysten, 77, *fellow Christian*.
 evysum, 338, *heavy*.
 exorte, 65, 241, *request, entreat*.
 exort, 99, *issue, spring forth*.
 expowne, 14; expownd, 85, *expound*.
 exys, 254, *aves*.
 ey (pl.?), 75; cyn, 13, *eyes*.
 eyd (sb.), 303, *heed*.
 eye, 114, sen at eye; cf. *at hand*.
 eyzil, 302, *vinegar*.
 eylyth, 211, *avileth*; heylyth, 134.
 eylsum, 82, *wholesome*.
 eynes, 98 (r. w. peynes), *eyes*.
 eyre, 230, *heir*.
 eyte, 122, *eight*; eyted, 76, *eighth*.
 facyon, 370, *face*.
 fad (pp.), 21, *fed*; fade, 159 (r. w.
 glade).
 fade, 24, 51, *fade*; ffrom feyth nevyr
 pouffade, 348, *grow weak, fall away*.
 falfage, 34 (for falsage), *falsehood*.
 falle (pp.), 98, *fallen*.
 falle, 195, 327, ? *cause to fall*; felle
 (v.), 58, *fell, cast down*.
 falsed, 9, *falsehood*.
 fame (v.), 131, *defame*.
 famyt, 97, *famished*.
 fast (pt.), 226, *fasted*.
 fawe, 274 (r. w. lawe), *fain, glad*.
 fawte, 64, *fault*; for fawth of, 259,
default.
 fay, 14, in fay; feye, 299, *faith*.
 fe, 173, ffryth and ffe, *property*.
 fekyll, 329, *treacherous*.
 felas, 67, 275; felawus, 228, *fellows,*
equals.
 fele, 21, 50, 345, *many*; in fele degre, 9.
 felle, 177, 320, *skin*.

fenaunce, 210, *end*.
 fend, 58; fynde, 9, *fend*.
 fende (v.), 248, *protect*.
 fenne, 157, 248, *fen*, *marsh*.
 ferder, 231, *further*.
 fere, 84, *companion*; in fere, 46, *together*.
 fere (sb.), 19; fer, 23, *fear*; fere (v.), 64, *to fear*; feryng, 68 (*gerund*).
 fere, 7, *far*.
 fere, 15, 68; feyr, 2; fyer, 18; fyre, 19, *fire*.
 ferforthe, 118, so ferforthe ffor þat (*ecce enim ex hoc, for behold from henceforth*), for lo forsooth; cf. Wyc iffite version, Luke i. 49.
 ferly (adj.), 15, *marvellous*.
 ferne (r. w. sterne), 158, be feld and ferne, ?*fern*.
 fers, 76, *fierce*.
 ferth, 161, *forth*, *forwards*.
 ferthe, 19, *fourth*.
 feryth, 96, *causeth to fear*, *aweth*.
 fest (v.), 372, *fasten*.
 fest (sb.), 15, 63, *feast*; ffeste and food, 326; *feast* or *fast*, 303, l. 894.
 fett (v. inf.), 215, *fetch*; fettyn (3 pl. pres.), 371.
 fewte, 329, *fealty*.
 feyn, 231, *feign*, *make a pretence*.
 feyn, 328, The naylis gun his lemys feyn, ?*make faint*. See feynnesse.
 feyn, 227, *fine*.
 feynnesse, 39, *faintness*, *weakness*.
 feyt, 304, *feet*.
 fise, 357, ?*term of abuse*.
 flamke, 160, *flank*.
 flem (v.), 262, *drive away*.
 fleschly, 24; flesly, 24; fleschly, 76, *fleshly*.
 flokkys, 227, *stuffing for doublet*.
 flomjordon, 8, *river Jordan*.
 florens, 157, *florins*.
 flowe (sb.), 38, *flow*, *current*; flowe (sb.), 319, *flood*.
 flyth (sb.), 2, *flight*.
 flytt (v. inf.), 176, *save*, *cause to flee*; flytt (pp.), 248; flytt (inf.), 315; flitte, 340, *flee*, *depart*.
 fode, 305, now xal wepyng me fode and fede, *supply food to*.
 fol, 310; fole, 295, *full*.
 fole, 284 (r. w. to þe), *folly*.
 folwe, 11, 36, *to follow*; folwygh, 202, *followeth*.
 fon, 10, *foes*.
 fond (v.), 22, *try*, *attempt*; fonde, 28, l. 386, leve spowse now þou fonde, *findest*, *provest*.

fonge (v.), 36, *begin*, *undertake*.
 fonnyng, 284, *foolishness*, *madness*.
 fonnys, 340, *fools*.
 fonnyst, 32, *art mad*.
 food, 140, *person*, *creature*; 185, *child*, *offspring*.
 footmayd, 64, *waiting-maid*.
 fop, 276, *fool*.
 fordere, 226, *further*.
 forfare (v.), 42, *be lost*, *come to destruction*.
 form faderys, 256, *forefathers*.
 forme, 202, *form of a hare*.
 formere, 49, *former*, *creator*.
 fors, 316, with fyne fors, *by main force*; 32, I þeve no fors, *I attach no importance to*.
 forsake, 2; forsakyn (inf.), 36; forsake (pp.), 264, *aroid*, *forsake*, *deny*.
 fortyfye, 226, his deth to fortyfye, *secure*, *ensure*; 292 (v. intr.), *resist*, *stand firm*.
 foulung, 286, *wretch*.
 fourtene, 77, *fourteenth*.
 fowth, 76, *fought*.
 foyson, 58, *abundance*.
 fraught, 129, *freight*, *burden*.
 fre (adj.), 3, *noble*.
 freke, 27, *man*, *fellow*; 303, þe fend þat freke.
 frelnes, 101, *frailty*.
 frelte, 195, *frailty*.
 frensche, 110, *French*.
 fryght, 149 (r. w. kyth), *for fryth*.
 fryth, 138, *wood*, *forest*.
 fullich (adv.), 58; fulleche, 263, *fully*.
 furrýd, 228, furrýd with ermyn, calabere or satan, *lined*.
 fyftene, 77, *fifteenth*.
 fynaly, 102, *finally*.
 fynyte, 82, *for infinite*.
 fyth, 228 (r. w. delyte); fyty (inf.), 298, *fight*.
 fytt, 176, *tune*, *song*.
 gadere (3 pl.), 9; gaderyn (inf.), 21; gaderyd (pp.), 15, *gather*.
 galaunt (sb.), 125, *gallant*.
 gan, 2; gonne, 147; gun, 10; gnnne, 319 (aux. v.), *did*. See gynne.
 gast (2 sg.), 323, *garest*. See gyff.
 gate, 26; gatys, 28, *gate(s)*.
 gate, 46; gatt, 327, *way*; al gatys, 291, *at all costs*.
 geawnt, 13, *giant*.
 gef (inf.), 231, *give*. See gyff.
 geneologve, 61; genealogye, 62, *lineage*, *pedigree*.
 gent (adj.), 127, *pretty*.

gentyl, 4, *noble*; jentylle, 59.
 gentyllys, 1, *gentles*.
 gerlys, 171 (knave gerlys), *children, young people*.
 gerth (r. w. byrth), 175, on ground nere on gerth, ?*garth*.
 geste, 155, *event, tidings*.
 geste, 161, *guest*.
 gesyne, 141, *childbed*.
 gett, 302, *fashion, manner*.
 geyne, 368, *meet, oppose*.
 glabereris, 368, ?*globaris, gluttons*; or for glavereris, *deceitful talkers*.
See Dr. Greg's Assumption of the Virgin.
 glathe, 161, 222, *welcome, gladden*.
 glent (pt.), 361, *shone*.
 glate, 155, *mud, slimy matter*. *See Note at end of Glossary*.
 gleteryng, 152, *glittering*.
 gleyvis, 254, *glaves, weapons*.
 glose (sb.), 8, *gloss, commentary*; 373, *explanation*.
 glyde, 26, *crawl*; 155, *go, pass*.
 gnaggyd, 355, *knotted, tied up*.
 godhyd, 81, *godhead, deity*.
 godnyssse, 94, *goodness*.
 gomys, 169, 355, *men, fellows*.
 gonge, 319, in helle gonge, *pit, latrina*.
 gouvernayl, 361, *government, direction*.
 grace (sb.), 9; gracy, 75; gracys, 79; gras, 82, 94, *grace*.
 graffe, 314 (r. w. saffe), *grave*.
 grame (v. inf.), 24, 202; gramyd (pp.), 133, *make angry, enrage*.
 grame (sb.), 2, *wrath, anger*.
 gramercy, 30; gromercy, 242, *thanks*.
 gramly, 368, *fiercely*.
 gratulacyon, 357, *thanks*.
 graunt (pp. r. w.), 209, *granted*.
 graue (pp.), 214, 223, *buried*.
 grecys, 77, *steps, stairs* (Psalms 119-133, Wyclif. Version, *The Song of Grees or Greces*).
 grede, 171, 334, *cry out*.
 grees, 74, *steps*. *See grecys*.
 greff (r. w. sheff), 32; greve (r. w. preve), 143, 151, *grief*; at greff, 253, *amiss*.
 gres, 26; gresse, 19, *grass*.
 gret (pt.), 115, *greeted, saluted*.
 grote (sb.), 88, *groat*.
 ground, 14; grounde, 34; grownd, 32; growunde or growunde, 316, 347, *ground*.
 grownde (pp.), 139, *grounded*.
 grugge (v.), 215, *grudge*.
 grw, 161, *Greek*.
 grylle (adj.), 217, *fierce*.

gryse, 149, gryslly as a gryse, ?*pig, boar*.
 gryslly, 149, *horribly*.
 gryth, 7, *peace*.
 gyff, 98; gyf, 226; gef, 221, *give*; geve, 252; gevyth, 77; gast (2 sg.), 323.
 gyldyn, 69, *golden*.
 gynne (1 pl.), 16; gynnyth, 1; gun (pt.), 10, *begin*.
 gyne (sb.), 39, *gin, trap, plan of destruction*.
 gynny, 156, ?*scribal error*; altered by reviser to wonyt.
 gyse (sb.), 11, *way, manner of life*.
 gyssse (v.), 360 (r. w. wysse), *guess*.
 3a, 38, 67, *yea, yes*.
 3ardys, 86; 3erde, 5, *rod(s)*.
 3ede (v. pt.), 182, *went*.
 3elde (v.), 91, *yield, give*.
 3emanry, 1, *yeomanry*.
 3enge, 139, *young*; 3onge, 182.
 3er (pl.), 8; 3ere (pl.), 4; 3erys, 72, *years*; yer, 374.
 3erd, 278, *garden*.
 3evene, 165; 3evyn, 167, *even*.
 3ewys for jewys, 307.
 3iff, 102; 3yff, 64; 3yf, 252; 3ef, 272, *if*.
 3it, 13; 3itt, 30; 3yt, 10, *yet*.
 3onge, 44, *youth*; 3ough, 76; 3ough3, 183.
 3yf (v. 1 sg.), 29, *give*; 3evyn (inf.), 32; 3eve (inf.), 54; 3evyn (pp.), 21; 3ovyn (pp.), 77; 3ove (pp.), 73; 3aff (pt.), 103; 3ove (pt.), 144; 3ovyn (pt. pl.) 338.
 3yft, 31, *gift*.
 3yng, 71; 3ynge, 59, *young*; cf. 3enge.
 3ys, 276, *yes*.

[Words having an adventitious initial aspirate, not otherwise needing explanation, are not included.]

ha, 34, *have*; han, 33; haht, 318, *hath*.
 hald, 293, *hold*; halt, 293, *holdeth*.
 halpe (v.), 301, *help*.
 halse, 300, *embrace*.
 halwe, 54, *keepholy, hallow*; halwyd, 96.
 hand-mayde3e, 118, *handmaiden*.
 haras, 138, hous of baras, *stable for a stud of horses*.
 hardely, 314, *certainly*.
 harrow, 199, *the devil's cry*.
 harwere, 150, *harrower*.
 hat (sb.), 11, *hate*.
 hattyht, 147, *is called*. *See hyght*.
 hay, 154, *net for catching wild animals, or hedge*.

- hede, 10, *hide*; heyde, 41; hede (pp.), 159, *hidden*.
 hedyr, 67, *hither*; hider, 361.
 heffy, 240, *heavenly*.
 hele, 211, *health*.
 helpyngys, 116; cf. Wyclif. Version, 1 Cor. xii. 28, *afterward graces of heelingis, helpyngis, . . . kyndis of langagis*.
 hem, 2, *them*; þem, 2.
 hem, 159, 228, *him*.
 hende, 5, *gracious, gentle*; hynde, 57, 113; hende, 358, *near at hand*; fer and hynde, 113, *far and near*; hendyr, 81, *nearer*.
 hens partyng, 31, *death*.
 hent, 87, *take, hold*; hent (pp.), 11.
 herborwe (sb.), 137, *shelter*; (v.), 227; herboryd (pp.), 138.
 herd, 264, *earth*.
 herde, 147, *herdsman*.
 here, 2, *their*.
 here, 4, *her*; hire, 71.
 here, 227, *hair*.
 herne, 371, *serpeth sathan in the herne, corner*.
 hert, 40, *hart*.
 hertely, 36, 122, *heartly*; hertyly, 31, *heartily*.
 heryght, 327, *heareth*.
 hese, 1, *his*; *more usual form his*.
 hest (v.), 40, *promise*; hestyd (pp.), 85.
 hete (sb.) (r. w. mete), 175, *hit, blow*.
 hevy (v.), 93, *make heavy*; hevyin, 363, *grow heavy*.
 hey, 44, *high*; hey3, 131; hie3, 135; hy, 11; high, 58.
 heyd (sb.) (r. w. dede), 49, *heed*.
 heyn, 169, *villain, wretch*; cf. Chaucer, C. Y. Tale, 1319.
 heyued, 76, *lifted*.
 ho, 68, *who*; hoo, 52.
 ho, 100, byddyth him ho, *?bid him cease*.
 hoberd, 169, 302, *a term of reproach, ? clown*.
 holond, 227, *holland cloth*.
 hond, 22 (r. w. husbond), *corrected from hand*.
 honge, 303, *hang*; hyng, 12; henge (pt.), 338; hynge (pt.), 320; hangyn (pp.), 236.
 hont (v.), 154, *hunt*.
 hool, 16, *whole*.
 hors, 246, 272, *horses*.
 howeth, 89, *oweth, ought*.
 howlott, 169, *owl (here used for woman)*.
 howte, 172, *hoot*; howtyn, 169.
 hurle, 368, *strive, contend*.
 hy (v.), 6, *hast*; hy3, 27.
 hyde, 303, *skin*.
 hyght, 6; hyth, 15; hygth, 69; *be called*; hyth, 116, *was called*. See hattyht.
 hyzht, 7, 87, 165, in hyzht, *in haste*; on hyght, 107, *? in excelsis*.
 hylle (adj.), 248, *ill*.
 hylle (v.), 33, 238, *cover*; hylte, 374, *hidden*.
 hyn, 298, *him*.
 hynde. See hende.
 hyth, 25, *promised*.
 iche, 86, *each*; ilke, 170.
 ichon, 135, *each one*.
 jematrye, 178, *geometry*.
 jentylle, 59, *noble*; 109, *gentle*.
 ierarchie, 98, *hierarchy (of angels)*.
 jewus, 301 (r. w. þus); jewys, 301 (r. w. þis), *Jews*.
 i-fownde (pp.), 149, *found*.
 i-knowe (pp.), 132, *known*.
 ilke, 170, *each*.
 inbassett, 70, *embassy*.
 incheson, 108, *occasion, cause*; encheson, 251.
 indeploydo, 204 (Latin st. dir.). See diplois.
 indute, 193, *clothed*.
 inhabith (pp.), 354, *settled, established*.
 injouyid, 118, *rejoiced (exultavit)*; enjoyd, 117; injoyeth, 358; injoye, 373. See enjoynd.
 inow, 253, *enough*; 21, *anow*.
 iuportable, 272, *unbearable*.
 i-nvm (pp.), 149, *taken*.
 irke (v.), 168, *grow weary*.
 juge, 116, hese juge, *? See Intro., p. xliii*.
 i-wys, 7, *certainly*; i-wus (r. w. þus), 122; wys for i-wys, 73, l. 32.
 kachyd, 274, *caught*.
 kage, 153, 156, *scaffold, pageant, seat of honour (Prompt. Parv. cage, catasta)*; cf. myn hy3 cage, *Hymns to the Virgin and Christ*, ed. Furnivall, E. E. T. S.; castell and cage, *Castle of Perseverance*.
 kan, 140, þat kan þour good, *know what to do*.
 kayser, 173, *emperor*; cayser, 190.
 ken (v.), 117, *acknowledge*.
 kend (sb.), 148, *kind, nature*; kende-ly, 30, *natural*; kende, 80, *race*. See kynde.
 kepe (sb.), 171, *care*.
 kepyng knyght, 34, *keeper, protector*.

- kerchere, 49; kerchy, 296, *kerchief*.
 kest (pt.), 278, *cast*.
 knad, 355, craggyd knad (Halliwell, *knife*), ? for knag, *stump*; hence *bludgeon*.
 knawe (r. w. awe), 79, 355, *know*; knawe (r. w. lawe), 284, *known*; knove, 267 (r. w. lowe), *know*.
 knawe, 177, 272, *gnaw*.
 knelande, 355, *kneeling*; knelende, 67.
 knett (pp.), 326, *knotted, fastened*; knyt, 17, *joined*.
 knowlych (v.), 60, *acknowledge*; knowlage, 115.
 kure (v.), 49, *cover*. See *curyng*.
 kynde, 119, *generation (progenies)*; 39, *species*.
 kynde (adj.), 149, *natural, native*.
 kyngdham, 229, 350, *kingdom*; kyng-ham, 282.
 kynnys, 110, in no kynnys wyse, *by no means*.
 kyrke, 168, *church*; Cherch, 55; chirch, 121.
 kyth (sb.), 149, kynde in our kyth, *kindred*.
 kythe (v.), 170, *make known, show*; kydde (pp.), 45; kyd (pp.), 125, *well known*.
 kytt (v.), 345, *cut*.
 lacche (v.), 26, *gain, receive*.
 lak, 129, withowtyn lak, *without fail*.
 lake, 288, in lake, *lake of Hell*; 324, 333, 334, 370, *pit, grave*; 359, lake of lyonys, *pit*.
 lappe, 343, so nere our lappe, *so near our persons*.
 lappyd, 117, *closed, bound*.
 las (r. w. was, pas), 14, *less*.
 las (sb.), 25, *net, snare*.
 lasse, 19, *lest*.
 lat (imp. s.), 47; late (imp. p.), 65, *let*.
 latyng, 243; lettyng, 4, *hindrance*.
 laue (r. w. haue, raue, saue), 91, whyte as laue. See Note at end of Glossary.
 lave (r. w. knawe), 355, *law*; lawe, 4; lay, 55, 377 (lede no lecherous lay), *rule of life, conduct*.
 lawhs, 125; lawgh, 141, *laugh*; lowh (pt.), 21.
 lay, 154, the lesse lay, *laity, ignorant people*.
 lech (v.), 179, 192, *heal, cure*.
 lechory, 42; lychery, 228, *lechery*.
 ledys, 173, *peoples*.
 lees, 328; les, 331, *falsehood, deceit*.
 lef (v.), 32; leff, 164, *leave*.
 lefful, 82, *lawful*.
 leke (adj.), 289, *like*; lycke, 274.
 lely, 90, lely whyte, *lily*.
 lemys, 163, *limbs*; lyme, 160.
 lenage, 183, *lineage, pedigree*; lynage, 58.
 lende (v.), 160, *land, arrive*.
 lenger, 81, *longer*.
 lenyall, 60, *lineal*.
 lere (v.), 24, *learn*.
 lese (inf.), 48, *lose*; lore (pp.), 56; lorn (pp.), 42.
 lesse than (conj.), *unless*.
 lest (v.), 20 (*corrected from last, r. w. best*); leste, 68; lestyght (3sg.), 92, *last, endure*.
 lest, 126, 179, *list, listen*; leste (imp.), 84; lyst (imp.), 45.
 lesyng, 4, *deception*.
 lete (v.), 5, *cause*; lete, 28, late, lett, 72, *let*.
 lete (v. pt.), 16, *leave*.
 leve (v.), 233, *believe*.
 leve (inf.), 26, *live*; levyn (inf.), 26; lyff (inf.), 30; levyth (3 sg.), 47; levyd (pp.), 71.
 leve (adj.), 28, *dear*; levyr, 30, *rather*.
 levers, 106, *livers*.
 levyn, 146, *lightning*.
 levying, 29, 31, *living, life*.
 levynt, 258, i. e. levyn it, *leave it*; cf. reysynt.
 levyth (pp.), 256, *left*.
 lewd, 62, *ignorant*; lewdness, 144, *ignorance*.
 leyke (v.), 148, *go quickly*.
 leyn (inf.), 276, *lay, pledged*; leyn (inf.), 324, *lay, cast down*.
 leysere, 184, *leisure*; 298, leysere seyng, *slowly, mournfully* (N. E. D. *leisurely*).
 lofsummere (adj.), 151, *more lovesome*.
 lofte, 76, on lofte, *aloft, on high*.
 logge, helle logge, 26, 176, 305, 319, *prison of hell*.
 lokygh, 154, *looketh*.
 lokyn (pp.), 17; loky for lokyn, 26, *locked*.
 longe (v.), 36, *belong*; longyht (3 sg.), 57; longygh (3 sg.), 199.
 loof, 195, *loaf*; 345, loff; ? 91, laue.
 losel, 33, *scoundrel*.
 loth (sb.), 329, *evil*; loth (adj.), 338, *wicked*.
 loveday, 103, *day of agreement*.
 lovnессe, 357, 359, *lowness, humility*.
 lowlyte, 329, ? for lewte, *loyalty* (r. w. *fewte*).

- lowte (v. 3 pl.), 53; lowth (inf.), 156, *bow*.
- loyn (pp.), 13, 97, *lain*; loyn (1 pl. pt.), 274, *lay*.
- lullay, 129, *lullaby*.
- lullyd (v. int. pt.), *slept peacefully*.
- lurdeyn, 41, *lazy person*.
- lyberary, 80, we xal lerne you þe lyberary of oure lordys lawe, *the whole of, the canon*.
- lyce (v. 3 sg.), 85 (r. w. servise), *lies*.
See lyggyst.
- lyche, 154 (r. w. dich); lycke, 274, *like*. See leke.
- lyffiad, 1, *life*.
- lyfte (pp.), 75, *lifted*.
- lyfte (adj.), 294, *left (hand)*.
- lyggyst (2 sg.), 150, *liest*; lyght (3 sg.), 140; lyce (3 sg.), 85; lyth (3 sg.), 7, *lies*; lyne (inf.), 214 (3 pl.), 172.
- lyght (v. pt.), 320, I lyght out of, *lit, alit*; lyth (pp.), 5; (inf.), 241; lyhtyn (inf.), 157.
- lympe, 160, *lump*.
- lymyd, 56, handys lymyd; cf. *later expression lime-fingered, given to pilfering*.
- lynacion, 178, *measuring*.
- lyste (sb.), 161, 309 (r. w. resquest), *desire, liking*; lyst (v.), 67.
- lyst, 235, *lest*.
- lytenyth (3 sg.), 96, *lighteneth, illumines*.
- lyth (sb.), 17; (adj.), 68, *light*.
- lyty for lytyl, 147.
- maculacion, 133, *spot, stain, fig. defilement* (1st example N. E. D.).
- make (sb.), 19, *mate*.
- make (inf.), 1; makyn (inf.), 3, *make*; made (pt.), 1; mad (pt.), 58; makyght (3 sg.), 172.
- males, 9, *malice*.
- mankende, 53, 60, *mankind, men*; 163, 302, *human nature*.
- man kynne (r. w. begynne), 148, *man-kind*.
- mansclawth, 290, *manslaughter, murder*.
- many, 87, *for man*.
- marryn (inf.), 153, *mar, destroy*.
- massage, 43, *messenger*.
- massage, 108, *message*.
- mast (v.), 219, *mayest*.
- mavmentryes, 371, *idolatries*.
- mayn (sb.), 22, *power*.
- maystrye, 179, *mastery*; maystryes, 199, 226, *cunning tricks*.
- me, 220, *men*.
- meche, 68, *great (much)*.
- mede (sb.), 16, *reward*; mede (v. inf.), 50.
- medele (v.), 34, *have to do with*; 148, *mingle*.
- medylert, 26, *earth, world*.
- meke (v.), 97, *make meek, temper*.
- mekell, 159, *great*; mekyl, 18, 125; mykyl, 172.
- melle (v.), 184, *declare, utter*.
- melle (v.), 18, *mingle*.
- melyon, 266, *million*.
- men (v. inf.), 87, *mean*.
- mende (sb.), 7, *mind* (haue mende = *know*); mendys, 226, *thoughts, memories*.
- mene, 108, 1, 327, *mine, my*.
- mene (sb.), 166, 364, *mediator*.
- mene (sb.), 369; meny, 254, *company, gang*.
- mercyabyl, 100, *merciful*.
- mere (sb.), 162, 329, *boundary, hence way, place*.
- merke (v.), 195, *darken*.
- merveyl (adj.), 90; mervaylle, 224, *marvellous*.
- mete (sb.), 8, *food, meal*.
- meth, 147 (r. w. breth, deth), *moderation, gentleness*.
- methowut, 274, *methought*.
- meve (v.), 192 (r. w. greve); meef (r. w. breff), 229, *move*.
- mo (adv.), 26; moo (adj.), 109, *move*.
- mokador, 179, *bib, napkin*.
- molde (sb.), 1, *earth, world*.
- mon (sb.), 110, *moan*.
- mon (aux.), 277, *may, shall*.
- monyth, 106, *month*.
- moote (sb.), 4, *dispute*.
- morny (adj.), 97, *mournful*.
- mote (aux.), 45, *may*; moty for mot I, 29.
- mothalle, 278, *moot hall, judgement hall*.
- mow (aux.), 99, *may*; mowne (pl.), 374, *may, can*.
- mowe, 302, *grimace*.
- mownth, 294, *mount*.
- mullinge, 151, *term of endearment* (1st example N. E. D.).
- mure, 358, 370, *demure, modest*.
- muse (v.), 131, *think, consider*.
- muste (sb.), 353, *new wine*.
- mut for mot, 65, 118, *may*.
- myche, 153, on a myche? See Note.
- myche, 356, *much*.
- myght (sb.), 35; myghtys, 73; myth, 1, 226, *might*.

myht (v.), 31; myth, 2, *might*.
 myht, 359, *mighty*. See *almyght*.
 mynstrelle (pl.), 152; mynstralle (pl.), 174; menstrelle (pl.), 176, *minstrels*.
 myrable, 360, *wonderful*.
 myrke (adj.), 161, *dark*; myrkenes (sb.), 217, *darkness*.
 mysse (sb.), 38, *wrong, injury*.
 mys (v.), 7; mysse, 44, *miss*.
 myscheve (v.), 127, *to come to grief*, *go astray*; myschevyd (pp.), 100, *in misery*.
 myschyf (sb.), 18, *evil plight*; myschevys, 98, *miseries*.
 mystyr, 132, *kind*.
 nale, 54, *at þe nale, at the ale (house)*.
 nat, 25; natt, 56, *not*. See *noth*.
 ne, 20, *nor*. See *nere*.
 negramauncye, 178; nigramansye, 266, *witchcraft, necromancy*.
 nemene (v.), 164 (r. w. *evene*), *name*; neinpne (r. w. *hevyne*), 47.
 nere, 40, 228, *nor*.
 nesch, 28, *soft, tender, weak*.
 nest, 107, *next*.
 neyhand (adj.), 162, *near at hand*.
 neyth (v. inf.), 226, *draw near*.
 neyther (. . . nor), 32; neythyr (. . . nore), 53, *neither*. See *nowther*.
 nome (pp.), 88, *taken*. See *invm*.
 norche (inf.), 196, *nourish*; norchyth, (3 sg.), 77.
 norsshere, 225, *nourisher*.
 norture, 29, 358, *nurture*.
 noth, 11; nott, 67; noht, 109; notwh, 299; notȝ, 305; nought, 24; nowght, 41; nowth, 11, 97 (r. w. *wrought*); notwth, 233, 267, *not*.
 novelle, 346, *news*.
 nought, 75; nowht, 38; nowth, 20, 1. 126; not, 68, *nought*.
 nowther (. . . ne), 56; nother (. . . ne), 87; noyther, 253, *neither*. See *neyther*.
 nowthty, 34, *worthless*.
 noyis, 76, *noise, sound*.
 noyous, 76, *grievous*.
 nyghe (v.), 156; nyhyn, 359, *draw near*. See *neyth*.
 nyn . . . nyn, 62; nyn, 117, *nor*.
 o, 2, *one*; oo, 17; on, 21.
 obecyon, 281, *non obecyon of erreur, obstacle* (Fr. *obicion*. See *Godefroy, Dict. de l'anc. langue française*). Not in N. E. D.

obeschyauns, 357, *obedience*; obeschauunce, 367; obedyens, 57, 75.
 oble, 255, *sacramental wafer*.
 oblocucyon, 62, *bad delivery* (N. E. D. in this case only); or *interruption* (Halliwell, Latin *obloqui, to interrupt a speaker*).
 ocapye, 352, *occupy*; occupyed, 81.
 odyr, 264, *other*.
 ogyl, 368, *shudder*.
 olyff, 186, *in life, alive*; on lyve, 323.
 onethys, 137, *with difficulty*.
 onpossible, 180, *impossible*.
 ony, 96, *honey*.
 onyth, 227, *at night*.
 or (conj.), 48, *before*.
 ordenaryes, 79, *ecclesiastical officials*.
 ore, 71, *grace*.
 ore, 299, *for oure, our*.
 ostage, 137, *hostelry*.
 outh, 359, 367, *aught*; owght, 81; owgth, 86; owught, 115.
 outrage (v. int.), 127, *commit excess, transgress*.
 ouyr (v.), 8, *hover*.
 ovyrdon (adv.), 21, *exceedingly*.
 ouyrlede, 245, *domineer over or lead astray*.
 ovyth, 46, *beloveth*.
 owe (adj.), 25, *own*.
 owth, 79, *out*; owughte, 131 (r. w. *about*).
 owtrage (adj.), 35, *violent*.
 owyght, 92, *oweth, should*. See *howeth*.
 oyle, 262, *oyle of mercy*.
 pace (v.), 12, *pass*.
 pad, 154, *toad*; padde, 175.
 page, 13, *slip for pagent*.
 page, 174, *fellow, knave*.
 paphawk, 154, 169, *suckling* (only instances given in N. E. D.); Halliwell *parrot* (? for *papjay, popinjay*).
 paramoure (sb.), 44, *darling*, (Abraham, of Isaac).
 parayl, 231, *equipment, ways and means*; 253, *apparel*.
 parlement (of *hefne*), 82, 264, *Divine Council*.
 parochonerys, 64, *parishioners*.
 partabyll, 259, *capable of sharing*.
 pas (sb.), 74, *pace, step*.
 pasche, 244, *Easter*.
 passage, 106, 108, *period of pregnancy*.
 passent, 345, *we went with hym evyn passent, journeying*.
 pawsacion, 81, *pause*.

pay, 43, *pleasure, satisfaction*.
 payd, 72, *pleased*.
 pelle, 158, 232, *fur, furred cloak*.
 pende, 169, prevyn pychyn and to-
 pende; 302, with stronge peyn yt
 gynnyth to peynde, *press, pinch*,
 (N. E. D. dial.).
 pepyr, 20, *pepper*.
 perchyn, 225, *pierce*; perysch, 181.
 perdure, 239, *continue*.
 pere (v.), 123, *appear*.
 pere (sb.), 20, *pear*.
 persevere, 106, *for perservere, pre-
 server*.
 pertly, 1, *briskly, readily*.
 perverte, 232, *perverteth*.
 perysch, 181, *pierce*.
 pet, 371, *pit*.
 pete (sb.), 9, *pity*.
 pete (v.), 25 (r. w. ete), *put*; 155 (r. w.
 wete), *put or pity*.
 peusawns, 245, *peusawns of pepyl,
 crowd, number of*.
 peys, 223, *weight*.
 pillid, 355, *ball*.
 plasmacion, 180, *fashioning, creation*.
 playn, 207, telle us þe playn, *the
 plain case*; 237, *openly*.
 pleand, 62, *acting*; pleyand, 355.
 plenteuously, 35, *plenteously*; plente-
 vus, 227.
 plesande, 229, *pleasing*.
 plesawns, 17, *pleasure*.
 pleson, 101 (r. w. reson), *pleasure*
 (not in N. E. D.).
 plete (v.), 175, *plead*.
 pleyn (v.), 197, *act*.
 pleyne (adj.), 157, poundys pleyne,
full; 356, 370.
 pleynge fere, 107, *playfellow*.
 pleynyn, 112, *complain*.
 ply, 232, *work at, carry out*.
 plyght (v.), 144, *fold*.
 plyth (v.), 2, *promise*; plyghtys
 (1 sg.), 170; plyght (pp.), 56.
 plyth (sb.), 12, *plight, state*; plyght,
 37.
 poer (sb.), 282, *power*; pore, 119.
 poer (adj.), 245, 249, *poor*; pore, 24;
 power, 144, 249; porys, 99, *of the
 poor*.
 popetys, 169, *dolls, puppets*.
 portature, 30, *figure, form*. (See
 N. E. D. portraiture.)
 portys, 50, *gates*.
 postelis, 372, *apostles*.
 povert, 64, *poverty*.
 pouste, 17, *power*; pooste, 339.
 powndys, 157, *ponds for fish*.

praty, 96, *pretty*.
 pray, 300, to delyuere man fro þe
 develys pray, *action of preying,
 capture* (earliest instance in
 N. E. D. 1523); pray, 204, *prey*.
 prayr, 89 (r. w. her), *prayer*.
 prayt, 233, *prayeth*; preyand, 355,
praying.
 precepte (pp.), 255, *prescribed*
 (earliest instance in N. E. D. 1534).
 prief (v.), 289 (r. w. belef), *prove*.
 prenyd, 175, *?taken*; Halliwell,
pricked (? for prened).
 pierogatyff, 107, *prerogative, peculiar
 right*.
 present, 235, *now, at this place*.
 prest, 11, *ready*.
 presyn, 346, *prison (altered from
 preson to rhyme with aresyn)*.
 pretende, 74, *aim, direct*; 358, *hold
 out, offer*; 359, *?make an attempt*;
 362, *pretendist, intendist*.
 prevyde (v.), 102, *look (meaning
 not given in N. E. D.)*.
 prevydens, 81, *?for provydens, pro-
 vision*.
 prevyn, 154, 169, *put to the proof,
 test*.
 prise, 37, 149, of prise, *excellent,
 precious*.
 promysseyon, 58, *promise*; promiscion,
 350.
 pronounciation, 62, *delivery, declama-
 tion*.
 properlyd, 230, I am properlyd, *mine
 is the property, the right*; N. E. D.
 proper (v.), *to make master of*.
 prose, 231, *story, narrative*.
 provaylys (v. 3 pl.), 226, *for pre-
 vaylys, avail, benefit*.
 prow, 111, 308, *advantage*.
 prune, 154, *trim, preen*.
 prynsesse, 252, *princes*; prysis, 355.
 psalmus, 96; psalmys, 74, *Psalms*.
 pshalmodyeth, 260, *sing psalms*.
 punchement, 100, *punishment*; pun-
 chyth, 68, *punish*.
 punche, 328, *pierce*.
 purvyauns, 228, *provision*.
 pyan, 20, *peony*; pepyr, pyan; ef.
 peper and piones . . . *hote spices*,
P. Pl. B. v. 312.
 pychen, 169, *stab*. See pyth.
 pygth, 96 (r. w. with), *pith*.
 pyke (v.), 91, *pick*.
 pylis, 199, *towers*.
 pylle, 277, *whale and pylle, a game*.
 pyn (sb.), 142, *suffering*; 211, *pyne*.
 pynde (pp.), 28, *to-pynde, wasted*.

pynne (sb.), 129, *centre of the target*;
cf. prycke, 40; pynne, 197, *peak*.
pynne (v.), 24, 251, *shut up, confine*.
pyth, 12, *thrust*; pyth (pp.), 1, *place l*,
fixed; pyght (pp.), 6, 144, 196;
pyht (pp.), 18.

qwalle, 60, *whale*; whallys (gen.), 340.
qwan, 241, *when*; quan, 109.
qwart (sb.), 211, *health*; qwerte, 191,
344 (adj.), *whole, sound*.
qweche, 259, *which*; qwhich, 216;
qwyche, 331. *See* weche.
qwed (adj.), 13, *evil, wicked*.
qwedyr (v.), 114, *quiver*.
qweke (v.), 27 (r. w. freke), *quake*;
qwake, 15.
qwelle (v.), 12, *kill*.
qwelp (sb.), 45, *helle qwelp, whelp*.
qweme (v.), 101, *unite, reconcile*;
queme, 361, *please, be agreeable*.
qwenys, 171, *women, queans*.
qwens, 75, *whence*.
qwere, 269; quer, 365, *choir*.
qwere, 102, *where*; qwher, 278.
qwethynge, 335, qyik and qwethynge,
speaking (earliest quotation of
this phrase N. E. D. 1529).
qwhethe, 204, *bequeath, consign*;
qwethe, 213.
qwhyl (conj.), *while*.
qwy, 112, *why*.
qwyght (adj.), 336 (r. w. syght),
free, clear; (v. inf.), 16, 39, *requite*,
reward.
qwyke, 96; qweke, 227; quyk, 335,
quick, alive.
qwylye (sb.), 65, *time*.
qwyppys, 294, *whips*.
qwyte (adj.), 19, *white*.

race (v.), 185, *break asunder*.
raftys, 170, *beam, pole, shaft (of a
spear)*. *See* rakyngge.
rake (v.), 173, *rake hem on rought*,
rake, sweep.
rakyl (adj.), 21, *hasty, unstable*.
rakyngge, 170, *with rakyngge raftys*,
dashing, violently moving.
ransake, 143, *search carefully*.
rape (sb.), 169, *violence*.
rape (sb.), 218, *haste*; (v.), 369, I
renne I rappe; (imp.), 373.
rapely, 374, *swiftly, quickly*.
rappe (v.), 173, *smite, hit*.
ravaschyd, 348, *transported*.
ray (sb.), 170, *a reed ray, aphetic for
array or ray, dance (dance of
blood)*.

ray (adj.), 233, *ray tabardys . . . ray
hodys, made of ray, i. e. striped
cloth*.
rebate (v.), 69, *abate*.
recline (v.), 132 (r. w.), *to return
to earlier condition* (quoted in
this sense N. E. D.).
record (sb.), 40, *record of my boy*
(absol. phrase), *my boy bearing
witness*.
recure (v.), 82, *win, obtain*; re-
cured (pp.), 226, *recovered, restored*;
recurn (inf.), 231, *restore to life*.
reddure, 355, *rigour, severity*;
redrure, 239, ? *for reddure*.
rede (sb.), 5, *counsel*; reed, 23.
rede (v.), *counsel, advise*.
redolent, 80, *sweet-smelling*; redolens
(sb.), 241, *perfume*.
reducyd, 263, ? *brought back again*.
reed, 48 (r. w. god), *for rod*.
reed (adj.), 170, *red, blood-stained*.
regyon, 80, *Regina of regyon, rule,
government*; 102, *region*.
rejoyse (v.), 56, *enjoy*; (sb.), 377,
joy, pleasure.
relacion, 82, *regard, consideration*;
38, *report*.
relefe (v.), 356, *remain*. *See* relevys.
relese (v.), 195, *relieve, alleviate*.
releve (v.), 220, *relieve, assuage*.
relevys (sb.), 81, *remains*.
rem (r. w. bedleem), 146, *realm*.
remeffe, 229, *remove*.
renne, 10; ronne, 10, *run*.
replye (v.), 256; replyeth (imp. pl.),
360, *replyeth and assedually wach-
ith, apply*.
repref, 32; repreve, 127, *reproof*.
reprevable, 232, *conducting to the
reproof of*.
rere (v.), 56, *raise up*.
resch (sb.), 161, *resch and root, rush*;
rosch, 23.
rescu (sb.), 106, *rescue*.
rese (v.), 372, *rose*; reson (pp.), 312,
risen.
responcyon, 355, *answer, response*
(earliest example N. E. D. 1502).
respyt, 113, *delay*.
rest (v.), 228, *remain*.
resydens, 182, *seat, position*.
reve (v.), 156, *spoil, plunder*; 302,
take (away); 322 (pp.), *wytys ben
revid*.
revere, 353, *river*.
revyfe, 231, *revives*.
rewe (sb.), 10, *row*; rowe, 35.
rewelerys, 236, *rulers*.

- rewly (adj.), 10, *rueful, piteous; ruly, 12.*
 rewthe, 99, *matter for regret.*
 reynenge, 16, *sovereignty.*
 reynes, 227, *cloth of Raines, linen made at Rennes.*
 reysynt, 246, 299, *for reysyn it, raise it. See levynt.*
 robberych, 260, *rubric, stage direction.*
 rochand, 287, *I reyne as a rochand, ? ruler (Halliwell), or cognate with roch (= rough).*
 rought (sb.), 173 (r. w. dowl, abought), *rout.*
 rowel, 169, *spur (I ryde on my rowel = I rile spurring).*
 rowneys, 170, *horses, hackneys.*
 rowne (v.), 374, *utter.*
 rowse (v.), 83, *proclaim, make public; 97, utter.*
 rowte (sb.), 35, *company, assembly; rowthte, 176.*
 rowth (v.), 167, 281 (impers.), 369, *reck, care (past tense form with present meaning).*
 rubbe (v.), 375, *?*
 rustynes, 42, *rustynes of synne, corruption.*
 ruyne, 104, *fall, overthrow.*
 ryff, 3, *his chyld þer offered xuld be upon an hylle full ryff; þe busshop toke here iii maydonys ryff; 92, I wedde here ryff; (adv.), readily.*
 ryght, 34; ryte, 2; ryth, 1, *right.*
 ryghtwysnes, 100, *righteousness.*
 ryme, 227, *match.*
 rys, 20, *gentyl rys, rice (choice rice).*
 sa, 119, *? so.*
 sacryd (pp.), 255, *consecrated.*
 sad, 1, *serious; 154, firmly fixed 223, heavy; sadly, 41, resolutely.*
 sage (adj.), 8, 105, *wise; 117 (sb.), wise woman.*
 sage, 93 (r. w. age), *in old sage, saying, cf. Pearl, l. 226, saghe; sawys, 80, sayings, speech.*
 salver, 166, *healer.*
 saluse (v.), 361, *salute.*
 same, 19, *in same, together.*
 satan, 228, *satin.*
 sawe, 267 (r. w. have), *save.*
 sawtere book, 95, *Psalter.*
 sayll (v.), 40, *assail.*
 scappys, 197, *slips, mistakes.*
 schadu (v.), 105, *shadow.*
 schal. *See shalle.*
 schamly, 362, *shamefully.*
 schape (v.), 132, *escape; shape, 313.*
 schapman, 252, *chapman, trader.*
 schapyn, 317, *cause, bring about.*
 scharlys, 171 (r. w. gerlys), *churls.*
 schedyn (v.), 156, *shed.*
 schelchownys, 170, *MS. schel chownys altered to schel chowthys, ? for selcouthys, marvels; possibly in the first case a mistake for schel-trownys, troops.*
 schende, 46, *injure, destroy; schent (pp.), 110, disgraced.*
 schep, 139, *cheapness, abundance.*
 schet (pp.), 28, *shut; shytt (pp.), 248; shytte (pr. t.), 215.*
 schet (pt.), 40, *shot. See shete.*
 schon, 52, *shoes; sho, 25, shoe.*
 schonde (sb.), 317, *shame, disgrace.*
 schrowde, 25, *garment.*
 scle, 46, *slay; scloo, 46, 171; slo, 33; slen, 147; slewe (pt.), 34; se (pt.), 41; sclow (pt.), 28; slawe (pp.), 9; slayn (pp.), 3.*
 scleppe (v.), 36, *slip.*
 sclepyr, 93, *slippery.*
 selyde, 216, *our sorwe doth slake and selyde, slip away, be forgotten.*
 scorn, 220, *shorn, rent.*
 scowte, 128, *a term of abuse.*
 se (v.), 2, *see; sene, 4; seyn, 52; saughe (pt.), 162; sey (pt.), 277, 311; say (pt.), 330; sowe (pt.), 253; seyn (pt.), 351; sene (pp.), 2; sayn (pp.), 34, 323; seyn (pp.), 81; seyne (pp.), ? 152.*
 se (sb.), 18, *seat.*
 se, 359, l. 123, *for so or for be = by.*
 se, 103, l. 193, *?*
 seche, 246, *such. See soch, suych.*
 seche (r. w. leche), 152; seke, 153, *seek; south (pt.), 7; sowth (pt.), 8; sought (pp.), 30; sowte (pp.), 102; sought, 303, attacked, visited; han do sowth, 275 (see do).*
 seke, 65, *sick.*
 sekyr, 38, *safe, sure.*
 sel, 258, 276, *time; seyl, 274.*
 selkowth, 146, *strange.*
 selph, 93, *self.*
 semlant, 153, *appearance.*
 sen, 298, *saint.*
 sen (conj.), or son, 66, *since. See syn and sythyn.*
 sende, 103 (r. w. kende), *sent.*
 sengler (adj.), 360, *singular.*
 senstere, 357, *? seamstress (disparaging term for women).*
 senues, 297, *sinews.*

- sequens, 65, *sequence, chant*.
 ser, 369, *withered, sere*.
 serge (sb.), 273, *search*.
 serteyn (sb.), 241, a serteyn of chyl-
 deryn, a number.
 seryattly, 357, *one by one, seriatim*.
 sese, 220, *cause to cease*.
 sesyd, 112, *seized, in possession,*
established.
 sethe (adv.), 118, *since*.
 settynt, 275, settynt it, *set it*. See
 levynt, reysynt.
 seuer (v.), 358, 370, *promise, assure,*
declare.
 severe (v.), 232, *sever*.
 severe (adj.), 366 (r. w. cure), ? *sure*;
 sewre, 242.
 sevylye, 228, *civil law*. See *cevylye*.
 sew (v.), 13, *proceed, go with speed*;
 108, 247, *petition, sue; follow*, 289;
 suenge, 29; sewyng, 256, *follow-*
ing.
 sewe (sb.), 377, *sow* (?).
 sewte, 182, *suit, cause, action*; hold
 the sewte, *defend the action*.
 sey, 25, *say*; seyn, 40, 52, l. 22 (or
see); seyt, 299; sythe, 235, *saith*;
 seyand, 355, *saying*; 3e haue me
 herd sey, 30.
 sey, 125, *seed*.
 seyn, 228, *sign*.
 seyne (r. w. tweyne, regne), 152, ? *for*
sheyne, bright. See *shene*.
 seyng, 76, l. 123; 311, st. dir.,
 ? *seeing*.
 seyse, 228, *seyse nere sessyon, assize*
 (form not given in N. E. D.).
 See *syse*.
 shadyr, 148, *shudder*.
 shaftys, 154, *spears*.
 shalle, 58, 202, 207, 348; shal, 204;
 schal, 229, 262; sal, 41; shalt, 50;
 schulle, 4; shulle, 8, 30; shul, 195;
 schulde, 48; schuld, 256; and
 throughout the *Assumption Play* for
usual xal, xul, xulde.
 shamfastnes, 105, *shyness*.
 shede, 266, *sheath*.
 sheff, 32, *sheaf*.
 shendynge (sb.), 162, *harm*.
 shene (adj.), 146, *bright*.
 shenshipp, 45, *shame*.
 shete (v.), 40, *shoot*; schet (pt.),
 40; shote (pt.), 40; shet (pp.),
 212.
 shetyng (sb.), 41, *shooting*.
 shewyght, 147, *sheweth*; shewyth
 (3 pl.), 80, l. 235, ? *cause to ap-*
pear.
 shove (v.), 229, *show*.
 showe (v.), 33 (r. w. loue), *shove,*
thrust; 310 (r. w. anow).
 shray (s.), 170 (r. w. clay) ? *clamour*.
 See N. E. D. *scry*. Cf. *day for die*.
 shrevyn (pp.), 193, *shriven*.
 shrewe (sb.), 125, *wretch*; brede a
 shrewe, 194, *something troublesome,*
vexatious, mischief.
 shrewe (v.), 124, *curse*.
 shrynyd (as a snayle), 198, *shrank,*
drew back.
 shulderyn, 172, *shoulders*.
 shynand, 167, *shining*.
 shyne (sb.), 146, *radiance* (earliest
 instance in N. E. D. 1529).
 shyrlle (r. w. fylle), 113, *shrill*.
 skore (v.), 120, *scour*.
 skorgyd, 165, *scourged*.
 skye, 147, out of Jacob xulde shyne
 a skye, ?; in a bryght skye, 351,
cloud.
 skylle, 32, *reason*; skele, 361; it is
 skyl, 92, *reasonable, proper*.
 slake, 216, *grow less, come to an end,*
 cf. *Pearl*, l. 942.
 slauth, 376, *sloth*.
 slawdyr, 124; for slawndyr (64),
slander; sclaundy, 125.
 slawe (r. w. lawe), 236, *slow*.
 sle, 7, *slay*. See *slay*.
 sleytys, 146, *sleightys sly, skilful*
devices; slithtis, 367; 200,
artifices, wiles.
 slought, 340, *slightful*.
 slye, 9, *cunning*; sly, 146, 156,
clever.
 smyght, 48, *smite*; smyth, 253;
 smyth, 266, *smite*; smet (pt.),
 277; smete (pp.), 266.
 snarle, 368, *catch in a snare, strangle*.
 snelle, 113, *quick, ready* (i. e. to
 help mankind).
 sneveleris, 368, *snivellers, whiners*.
 soch, 307, *such*. See *seche, such*.
 socurraunce, 207, *succour* (not in
 N. E. D.).
 soferouns, 76, *endurance*; 271, *sanc-*
tion.
 sofreyne, 81, *masters, term applied*
to audience by Contemplacio and
in the Assumption Play. See *sove-*
reynes.
 sofron, 66, *suffer, allow*; soferyd
 (pp.), 42, *endured*.
 sokelyng, 254, *clover*.
 solempne (adj.), 15, *solemn*.
 solennye, 293, *solemnity*.
 somowne, 123, *summon*.

- son for sen, 66, *since*.
 sond, 22 *send*.
 sonde, 28, 46, 109, 132, *message, dispensation, ordinance*; 87, 169, *messenger*.
 sondyr, 40, on sondyr, *asunder, in pieces*.
 sool, 227, *sole of the foot*.
 sor (sb.), 144, *injury, ailment*.
 sore (adv.), 297, *violently*; 5, *greatly*.
 sorwatorie, 306, ? (Halliwell, *place of sorrow*).
 sorwe (sb.), 8, *sorrow, trouble*; sorwyn, 154, (? pl.).
 sorwyth, 68, *sorroweth*.
 soserye, 284, *sorcery*.
 sote, 4, *sweet*.
 sotely, sotyly, 253, *subtly, stealthily*.
 sottys, 153, *fools*.
 sotyl (adj.), 195, *cunning*.
 sotylte, 9, *trick, crafty device*.
 sovereynes, 71, *masters, sirs*; sone-
 reynes, 354. *See* sofreynes.
 sought, 303. *See* seche.
 sowe (or sewe), 229, *follow*.
 sowe, 253 (r. w. knowe), *saw*.
 sowkyn (v.), 7, *suck*; sokyn (pp.), 24.
 sownd (adj.), 32, *reasonable*; 34, *sound*; 134, on sownd, *unsound, ill-founded*.
 sownde, 35, Thy seruauuntys saue lord
 fro synful sownde, *swoon, torpor*.
 sowre (adj.), 154, *sour*.
 sowyght, 67, *seweth*.
 spede (sb.), 16, 71, *help, helper*.
 spede (v.), 30, *assist, cause to succeed*;
 sped (pr. t.), 20, *hasten*; spedly
 sped (pp.), 148, *accomplished*.
 spedful, 82, *helpful*.
 spedly, 148, *successfully, prosperously*.
 spekyng, 30, *speaking*; all maner langage
 hem spak, 15 (refl.); cf. bot than
 hym spake Gallerone to Gawayne,
Anturs of Arth., N. E. D.
 spelle (sb.), 115, *language*.
 spelle (v.), 147, *relate, preach*.
 spere (v.), 27, *shut off, bar*; sperd
 (pp.), 59, 288, *fastened*.
 spetously, 268, *despitefully*.
 spleyed, 228, *spread out*.
 spoused, 354, *wedlock*; 365, *espousal*.
 spowsage, 83, *espousal, marriage*.
 spowsyng, 85, *marriage*.
 sprede, 35, *spread*; sprad (pp.), 21.
 spryng (v.), 4, *spring, arise*; spreng
 (pt.), 364; spronge (pp.), 60.
 spryte, 191, *sprit*; sprytt, 60.
 spylle, 12, *destroy*; spilly (1 sg.),
 355; spylt (pp.), 41, *shed*.
 stage, 35, strete and stage, *raised plat-
 form for spectators*; 93, xul dwelle
 with 3ow in stage, ? *now, at this time*,
straightway; cf. N. E. D. stage, a
period of time. *See* stownde.
 starkly, 116, *stoutly*.
 statis, 355, *dignitaries*.
 sted (sb.), 23, with-inne a sted;
 his steed, 134; as if used for point in
 time instead of point in space, cf. *on
 the spot*; stede and place, 43, *situ-
 ation*.
 steke (v.), 154, *stab, kill*.
 stent (v.), 368, *stop, bring to a stand*.
 steracle, 197, *spectacle, show*.
 sterre, 7, *star*.
 steryd (pp.), 25, *excited, instigated*;
 styryth, 138, *stirreth*.
 stevene, 146, *sound*; 350, *speech*;
 stewyn, 90, *voice, speech*.
 stey, 335, *arise, ascend*; sty, 351.
 stody (sb.), 75, *study, acquisition of
 learning*; in a cold stodye, 207,
state of abstraction.
 stomachere, 227, *waistcoat*.
 stomble, 28, *stumble*; stumbyll,
 161; stomele, 197.
 stondyn (v.), 10, *stand*; stonde, 52;
 stound, 87; stant, 138, *standeth*;
 stonde (pp.), 40.
 stondynge (that), 179, 205, 214, *it
 being the case that*. (This absol.
 use not given in N. E. D.)
 stotte, 205, *term of contempt for a
 woman*.
 stow (v.), 204, *stop*.
 stownde, 12, *time*; his stownde, *now*;
 in stownde, 156, *at this moment, now*.
 strekyn, 157, *passed, come forth*. *See*
 stryke.
 strengere, 229, *stronger*.
 strenght (sb.), 75, *strength*; strenght-
 this, 78; strenthis, 163, *powers*.
 strengthe (v.), 217, *strengthen*.
 streyte, 26, *straight, directly*; streyth,
 140.
 stryke, 153, *go, make one's way*.
 sty, 26, *helle sty, pigsty*.
 sty, 160, ouer his sty, *path* (cf. AS.
 stig).
 stykygh, 222, *stinketh*.
 styrt (v.) (r. w. herte), 231, *go*.
 styward, 7, *steward*.
 submyt (pp.), 260, *submissive*.
 sudary, 332, *napkin*.
 suerd, 3, *sword*; swerd, 2.
 sumdele, 341, *somewhat, to some ex-
 tent*.
 sumtyme, 26, *formerly*.

supportacion, 122, *countenance, support*.
 sustyr, 107, *sister*.
 sute, 193, folwyth þe fowle sute of þe devyl, *train*.
 sutere, 190, *follower*.
 suyche, 8, *such*; suech, 76; swyche, 68; sweche, 239; seche, 246; soch, 307.
 swage (v.), 35, *abate*; 170, *cease*.
 swap (sb.), 7, *blow*.
 swappynge (adj.), 172, *slashing*.
 swelle, 75, *swallow, devour*.
 swem (sb.), 65, *grief*; 101, *a pity*.
 sweine (v.), 361, *faint, be overcome*.
 swemful, 64, *full of grief*.
 swemyng (sb.), 74, *grief, emotion*.
 swete (v.), 32, *sweat*.
 swetyng, 151, *darling*.
 swoot (sb.) 26, *sweat*.
 swowne (v.), 12 (r.w. stownde), *swoon*; swownde, 139; swonge, 299 (st.dir.); swuonyng, 298.
 swynk (sb.), 26, *toil*.
 swynke (v.), 32, *toil*.
 swythe, 38, *quickly*.
 sybb (adj.), 48, sybb blood, *kindred*; sybbest blood, 213; sybbe, syb, 126, *akin*.
 syeng (sb.), 35, *sighing*.
 sygnes, 80, *signs*; syne, 77, 146; syng, 370.
 sygnifyre, 188, *signification, sign*; signifyre, 340.
 syhyn (v.), 863, *sigh*. See sythe.
 sympyl, 193, *of little value*.
 syn (prep.), 118; (conj.), 165, *since*. See sen, sythe, and sythyn.
 syndony, 311, *fine linen* (sindon, word in Vulgate for linen cloth used by Joseph of Arimathea).
 syne (sb.), 77, 146, *sign*. See sygnes.
 syre, 61, a grym syre, *lord, master*.
 syse, 27, *sighs*.
 syse, 11, *assize*; in syse, 161, *in state, in proper fashion*. See seyse.
 syt, 101, *is fitting, seemly*; syt, 26, *sitteth*. See syttyn.
 syth, 2, *sight*; syght, 33; syht, 39; syte, 52; syght, 223; sythte, 273; syghtys, 76, *for fyghtys*.
 sythe (v.), 334, *sigh*.
 sythe, 235, *for seythe, saith*.
 sythe (adv.), 62, *afterwards*; (prep.), 165, *since*; syth (conj.), 240, *since, as*; sythe þat, 110, *since*.
 sythyn (adv.), 260, *for sythyn, afterwards, then*.

sythyn (conj.), 258, *since, as*; sythyn þat, 130, *since*. See syn and sen.
 sythys, 349, *times*.
 syttyn (v.), 18, *sit*. See syt.
 syttynge, 101, *suitable, fitting*.

take (imp.), 39, *take*; take (pp.), 41; tan (inf.), 38; tan (pp.), 13; takyght (imp.), 171; take, 92, 1. 308, *give*; toke (pt.), 2; tokyn (pt. pl.), 345, *gave*.
 takke (v.), 288, *tack, fasten*; takkyd (pp.), 297, *nailed*.
 takylle, 40, *weapon, bow*.
 taske, 318 (r.w. aske), to taske a wynk, *tax, levy, i. e. seize, take*.
 tast (v.), 142, *touch, examine*.
 taught, 162; tauht, 354, *taught*.
 tee (v. inf.), 29, *go*.
 tekele (v.), 227, *tickle*; tekyl (adj.), 126, *ticklish*.
 teme (sb.), 361, *theme*, sayd us this teme, *spoke to us to this effect*.
 tempte (v. pt.), 226, *tempted*.
 tende (v.), 43, *intend*; 369, *attend*; tent (imp.), 364, *take care of*.
 tendyrly, 83, *carefully, ? for tentily*.
 tene (sb.), 6, *malice, anger*. See trey.
 tene (v.), 85, *rex*; 368, *suffer vexation*.
 tent (sb.), 86, *take tent, take heed*.
 terme, 9, *space of time*; 92, *terme, tyme and tyde*.
 termynable, 232, To senere ryth and wrong in me is termynable; 272, In 3ow alle jewgement is termynable. Hence 'to be terminable in' = to be derived from, to have its ultimate source in. (Not in this sense in N. E. D.)
 terrewth, 102 (*for trewth*), *truth*.
 teryeng, 72, *tarrying, delaying*; tary (imp.), 87; tery (subj.), 278.
 testyficacion, 61, *testimony, witness*.
 teyl (v.), 26, *till, obtain by tillage*.
 teynt, 368, *attainted, corrupt, guilty*.
 the (v.), 29, in phrase so moty (= mot I) the, *prosper, thrive*; then, 87.
 thedom, 131, evyl thedom, *bad luck*. See the.
 thedyr, 65, *thither*.
 therkeness, 96; thyrknes, 270, *darkness*.
 therlys, 171, *thralls, serfs*.
 thes (r.w. pres, press), 61, *these*; theys, 57.
 thes, 231, 1. 24, *this*; pese, 259. See chalys.
 tholyn (v. inf.), 153, *suffer*; tholyd (pp.), 172.

thore (r. w. more), 74, *there*.
 thorw, 17; thorwe, 9; thour, 108;
 thourghe, 57; throwh, 31, *through*.
 thouht (sb.), 35; thouth, 11; thought,
 28; thowth, 57, *thought*.
 thralle (sb.) (r. w. alle), 325 = thraw,
period, space of time.
 thrawe (pp.), 233, *thrown*; throwe
 (pp.), 24.
 thredde, 364, *third*; thryd, 2; thrydde,
 75.
 threttene, 76, *thirteenth*.
 threwh, 100, *for trewth, truth*.
 throwyht (3 sg.), 67, *throweth*. See
 thrawe.
 throwys, 139, *throes*.
 thrylle (v.), 8, *pierce*; thyrlyng, 15;
 thyrlyd (pp.), 268.
 thryste (sb.), 98; thrust, 302, *thirst*.
 thy, 112, what for thy, *that*.
 thyk, 25, þi fals fablis þei be ful thyk,
plentiful, 'thick'.
 thynke, me thynke (r. w.), thynkyth,
 thynkeht (v. impers.), 32; thynkyht,
 40; thynkygh, 173, *methinks*.
 thynkyth (3 pl.), 106, *think*; thynkys
 (imp.), 120.
 thyrknes, 270. See *therkeness*.
 to, 111, l. 72, *two*.
 to-breke, 48, *break open*.
 tokenynge, 146, *sign, betokening*.
 too (sb.), 126, *toe*; ton (pl.), 131.
 toost (sb.), 173, (not) wurth a toost,
a piece of toast.
 to-pende (v. inf.), 169. See *pende*.
 to-pynde, 28. See *pynde*.
 tormentry (sb.), 184, *tormenting*.
 tose (v. inf.), 373, 'tease out', *search*
out.
 tother, 53, þe tother, *other*.
 to-torn (pp.), 27, *torn in pieces*.
 towaly, 260, *towel*.
 trace (sb.), 50, *track*; returnyth his
 trace, *comes back*.
 tras (v.), 13, *trace, follow a course*;
 249, on of 3ow my treson xal tras,
contrive, work out.
 trast (v.), 84, *trust*.
 tray (v.), 319, *betray*.
 trayn, 324, *deceit*.
 trekyl, 64, *trickle*.
 trenyte, 17, *Trinity*.
 trepett, 174, I ȝeve hym . . . a trepett,
I trip him up.
 tretable, 201, *tractable, yielding*.
 trewth, 2, *truth*; trowth, 56, l. 160.
 trey, 6, 97, *anger, spite*. See *tene*.
 tribus, 63, *tribes*.
 tron, 8, *throne*.

trow (v.), 33, *think, consider*.
 trowth, 56, l. 145, *troth*.
 trus (v.), 171, *truss, pack*.
 tryne, 81, *threefold, triune*.
 tryste (v. 3 sg., r. w. myste), 161,
trusteth.
 tundryr, 40, *tinder*.
 turtelys, 64, *doves*.
 tway, 99; tway, 345, *two*.
 twayners, 117, here twayners (g. pl.),
of them two.
 twynne, 303, *part in two, cleave*
asunder.
 tyde (sb.), 1, *time*.
 tydandys, 289, 323, 330, *tidings*;
 tydyng, 3; tydyngys, 43.
 tyght, 222, *readily, promptly*; tyth,
 16; as tyght, 34, *as quickly (as*
possible), i. e. at once.
 tymbre wryth, 136, *carpenter*.
 tythyng, 3, *tithing, paying tithes*.
 tyxt, 226, *text*.
 þar (v.), 257, *need*.
 þare, 66 (r. w. bare), *there*.
 þenge, 2, *thing*; thyng, 19.
 þenke (v.), 1, *think, purpose*; thynk, 7.
 þese, 259, þese chalys, *this*.
 þo, 1, *those*.
 þurowe, 1, *through*.

valure, 340, for your valure, *for your*
worth, i. e. to redeem you; 341,
value.
 varyable, 232, *contrary to*.
 varyauns, 6, withoute varvauns, *with-*
out deviation, straightway; vary-
 auns, 232, *divergence*.
 vathe, 299, *interjection, ? what*; cf.
 whath, 231.
 vengeanceyl, 100, *vengeful, prone to*
vengeance.
 venym (adj.), 192, *venomous*.
 verament, 14, *truly, verily*.
 verdyth (r. w. lyth, *light*), 339, *verdict*.
 verray (adj.), 2, *true*; verry (adj.), 60;
 veray (adv.), 183, *truly*.
 vertuis (adj.), 256, *virtuous*.
 veruent, 216, *fervent*; veruently, 15,
flamingly.
 veryfyte, 114, *confirm as true*.
 vesage, 34, *visage, face*.
 vesyte (v.), 98; vyeyte, 240, *visit*.
 vesytacion, 49, *visitation*.
 vetaylys, 244, *victuals*.
 veyn (adj.), 34, *worthless*.
 vmbyl, 260, *humble, lowly*.
 vnbegete (pp.), 258, *unbegotten*.
 vndowteful, 75, *free from doubt*.

vndryd, 97, *hundred*.
 vnhede (r. w. dede), 24, *uncover*.
 vnhende, 176, *discourteous, unknighly*.
 vnkende (r. w. wynde), 7, *unnatural*;
 99 (r. w. ende).
 vnknowlage, 113, *lack of knowledge*.
 vnlosne (v.), 237, *unloose, untie*.
 vnpynne, 306, *unfasten*.
 vnstable (*altered from vnstabyl*, r. w. able), 203, *unreliable, inconsistent*.
 vnterest, 167, *uttermost*.
 vntey (r. w. wey), 224, *untie*.
 vnthende (adj.), 32, *poor, meagre*.
 See the.
 voydnes, 116, *emptiness*.
 vyl (sb.), 263, *for wyl, will*.

wace, 265 (r. w. place), *was*.
 wake (v. int.), 17, *to exist fully, be active*; 252, *watch* (int.); wakyn the way, 314, *watch* (tr.), *guard*.
 wakyn, 161; *awake*; cf. ore he be wakyn, *Torrent of Portugal*, N. E. D.
 walkyn, 19, *welken, sky*.
 walterid, 317, *weltering, steeped in*.
 wan (v.), 226, *won*; wonnyn (pp.), 146.
 wantruste, 212, *mistrust, lack of hope*.
 war (adj.), 4, *be war, taken note*; ware, 187, *informed, aware*; be whare, 54, *beware*.
 wardeyn, 91, *guardian*.
 ware (sb.), 187, *goods*.
 wark (sb.), 307, l. 1046, *work*. *See werk*.
 warly, 310, *warily*.
 wasch (pp.), 348, *washed*.
 wast (pp.), 27, *wasted*.
 watt, 274, *fellow*; cf. *Richard the Redeless*, wattis, *people*.
 wawys, 42, *waves*.
 way, 111, *do way, leave off*.
 wayted, 169, *kept watch*; wayten, 314, *watch, spy*.
 weche (v.), 262, 312, *watch*.
 weche, þe weche, 12, *which*; þe which, 3; wich (pat), 44; weche book, 95; whiche, 164.
 wede, 25, *garment*.
 wedyr (sb.), 307, grett wedyr, *storm*.
 wedyr, 113, *whither*.
 weldygh, 90, *wieldeth, disposeth*; weldyth, 17.
 wele (v.), 188, *will*. *See wole*.
 welsom, 27, *wild, unpleasant*; whylsum, 191.
 welthis, 95, *ryches and welthis*.
 wem, 4, *stain, pollution*.
 wene, 2, *ween, believe*; wend (pt.), 107.

wene, 4, *withoutyn wene, doubt*.
 wepone, 265 (st. dir.), *weapons*.
 wepyng, 28, *wepyng dale, hell*.
 werch (v.), 55 (r. w. cherch), *work*; werke, 19; werkyn, 86; werkylt, 55, *worketh*; werke, 236, l. 158, *worketh*.
 werd, 1, *world*; werlde, 26; werdl, 172.
 werdly, 10, *worldly*; wurdly, 54.
 were, 137 (r. w. to be), *weary*.
 werke (v.). *See werch*.
 werk (sb.), 16, *work*; werk wylde, 136, *difficult, tiresome business*.
 See wark.
 werin, 19, *worm, creeping thing*; 25, *serpent*; worin, 26.
 weryd (pt.), 328, *away he weryd þo ffyndys, exorcized*.
 weryn, 42; ware, 65; wore, 82; worn, 122; where, 240, *were*; wöre, 318, *wert*.
 wese, 159, *wise*.
 wete (v.), 30, *know*; wetyn, 267;
 See wylt, woot.
 weyll (adv.), 37, *well*.
 weyth, 223, *weight*.
 weyss, 159, *this weyss (r. w. reyse), this way*.
 whanhope, 11, *despair*.
 whan, 307, *wan, gloomy*.
 whar, 277, *whar, whar, a hunting cry* (cf. modern 'Ware fox').
 whath, 231, *what*. *See vathe*.
 whe, 235, *we*.
 whight, 55, *creature, man*; wyght, 55; wythe, 115; wyhgte, 135; whyt, 138; whyht, 176; whith, 218; wytys, 307; whithtys, 327.
 whith, 72, *with*; whit, 240; *for usual w^t or with*.
 who, 206, *woe*; whoo, 34.
 whonde (v.), 115 (r. w. honde), *hesitate*.
 whow, 65, *how*; whov, 164.
 whyght, 89, *white*.
 whyle (sb.), *time*; wheyle, 230. *See qwyle*.
 whylsum, 191. *See welsom*.
 whysshe, 251, *wish*.
 withsytt, 200, *oppose, withstand*; withsett (2 sg.), 200.
 wo (adj.), 14, *miserable*.
 woke (sb.), 4, *week*.
 wole (v. sg.), 17, *will*; wele (sg.), 88; wole (pl.), 292; wyl (pl.), 1; wul (pl.), 67, 332; wolyn (pl.), 291; welyn (pl.), 292; wolne (pl.), 258; wole, 88, *for wolde*.
 won (v.), 355 (r. w. on), *wane, cease*,

PROVERBS, SAYINGS, ALLUSIONS

- p. 17. I am fadyr of myth
My sone kepvt h ryth
My gost hath lyth
And grace with-alle.
- p. 25. I walke as werme with-outyn wede
Awey is schrowde and sho.
- p. 28. Schort lykyng xal be longe bought.
- p. 29. 3e must delve and I xal spynne.
- p. 31. Pat alle 3our here levying
May be to his plesyng
And at 3our hens partyng
To come to good place.
- p. 54. By-ware of custome ffor he wyl dere.
- p. 58. Of Regalle lyff xal come suche foyson
Pat a clene mayde modyr xal be.
- p. 64. So xulde euery curat in 3is werde wyde
3eve a part to his chauncel i-wys
A part to his parochonerys pat to povert slyde
The thryd part to kepe for hym and his.
- p. 65. And 3o pat departe in sorwe god make 3er metyng glad.
- p. 67. Aftere grett sorwe . evyr gret grace growyht.
- p. 70. Aftere grett sorwe . evyr grett gladnes is had.
- p. 110. Olde cokwold 3i bow is bent
Newly now after 3e frensche gyse.
- p. 111. Many a man doth bete 3e bow
Another man hath 3e brydde.
- p. 128. But 3it sum mede and 3e me take
I wyl with-drawe my gret rough toth
Gold or sylvyr I wol not for-sake
But evyn as alle somnorys doth.
- p. 132. In ffeyth I suppose pat 3is woman slepte
Withowtyn alle coverte whylle pat it dede snowe.
- p. 140. Whan women travayl grace doth growe.
- p. 202. 3e hare fro 3e fforme we xal a-rere.
- p. 227. In trost is treson.
- p. 252. Mony makyth schapman.
- p. 288. Ffor alle his barfot goyng . fro me xal he not skyp.
- p. 314. 3ow 3er come both jakke and gylle.
- p. 326. Ffor mede doth most in every qwest
And mede is mayster bothe est and west
With mede men may bynde berys.
- p. 356. Whoso clyme ouer hie . he hath a foule falle.
- p. 357. It wolde cause the comownys to ryse
And rather the devyl sle hym . than we schulde that abide.
jolyere than 3e jay, p. 154; lyth as ro, p. 327; shrynyd as a snayle, p. 198;
whyte as laue, p. 91; whyte as swan, p. 56; wroth as wynde, pp. 7, 315.



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